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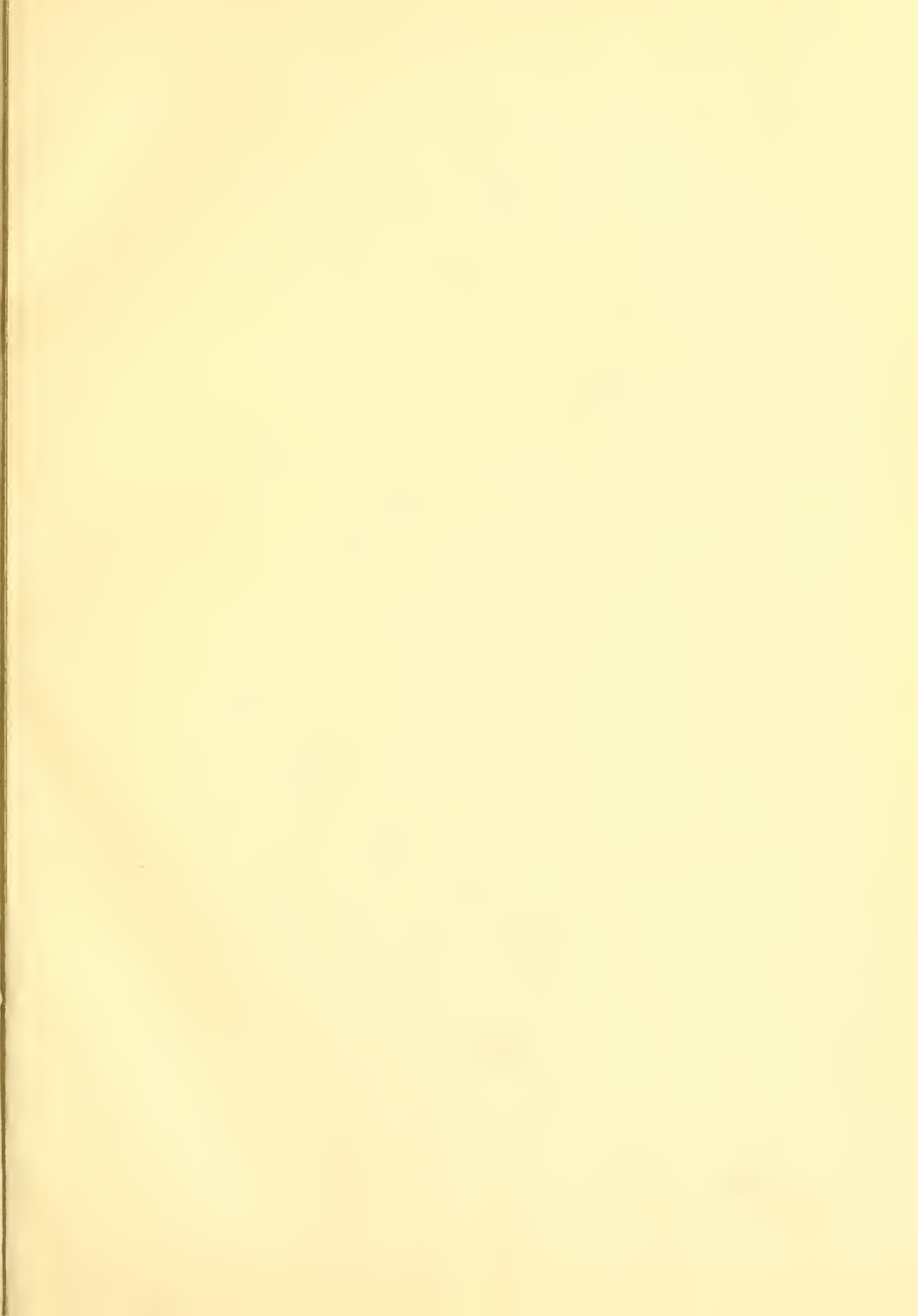


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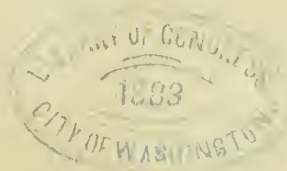
HISTORY

OF

CROMWELL,

A SKETCH

BY



Rev. M. S. Dudley.

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HISTORY

OF

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CROMWELL, Ct.

A SKETCH

BY

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Rev. M. S. Dudley.



MIDDLETOWN,
CONSTITUTION OFFICE.
1880.

PREFACE.

The basis of this pamphlet was a Centennial Discourse which was delivered in the Congregational church in Cromwell, July 16, 1876, with which many notes have been incorporated and an Addenda added, containing facts of historical value. It is printed in the hope that it may be of use in the preservation of facts that may be useful in the future.

Cromwell, Conn., Jan. 8, 1880.

M. S. DUDLEY.

1790. 10. 20 p. 10.

HISTORY OF CROMWELL.

Deut. 8: 2—"Thou shall remember all the way which the Lord thy God led thee."

From time immemorial the inplands of this part of the Connecticut Valley have been the abiding place of man.

The first English explorers, in passing up and down the river, saw upon the high ground, not far from the corner of Washington and High Streets in Middletown, the Castle of Indian Sachem Sawheag, chief of a tribe who occupied the surrounding hills in Maromas, Durham, Middlefield, Westfield, Cromwell, Chatham and Portland, then known by the Indian name Mattabesett, afterward included within the limits of Middletown.

In the Indian Hill Cemetery rest the ashes of I know not how many generations of our red hued barbarian predecessors.

Then the hills and high grounds hereabouts such as Prospect Hill, Timber Hill—the name of the latter is a memorial of its former condition—Portland Heights, were all heavily wooded, while the alluvial lands alongside the Little River, and the Connecticut as far up as Wethersfield, were low and swampy. The growth of timber was dense, interspersed with a thick and tangled undergrowth. The river ran with a deeper and stronger current than at present. Its channel was full throughout the year. Much of the lowland hereabouts, since drained and converted into rich productive meadows, was either dead

swamp, or so wet and cold as to have no attractions for the new settlers. The higher and more easily cultivated alluvial of Wethersfield, Hartford and Windsor was more attractive. Chief Sawheag was unfriendly to the white strangers.

These two reasons, the pre-occupancy of this region by unfriendly Indians and the low swampy condition of the alluvial, delayed settlements something like twenty years or more after the regions above had been occupied.

This is the first picture of life in this section.

FIRST SETTLEMENT.

The first settlements by the ancestors of the present occupants were made in 1650. This date is pretty sure. There may have been a few pioneers two or three years earlier, but this present year of 1876 marks the two hundred and twenty-sixth anniversary of the white man's permanent establishment upon these lands. The number of families for which provision was made was fifteen. They were considerably increased the following year, and in 1670 amounted to fifty two. The settlement commenced on the Connecticut River to the North and South of Little River.

Among those who settled North of Little River, were the families of Kirby, Martin, Ranney, Sage, Savage, Stocking, White and Wilcox.

The following is Dr. Field's account of the first settlements made in Cromwell,

called till 1851 Upper Houses or Upper Middletown: "A part of the early inhabitants settled in Upper Houses, and almost all these erected their dwellings in the lower part of the village, on the street midway between Middlesex Turnpike and the River, (now called Pleasant Street). These were Nathaniel White, Samuel Stocking, George Graves, Robert Webster, Joseph Smith, Daniel Harris, John Martin, John Savage, Thomas Ranney, David Sage and John Kirby. Between the upper and lower settlements intercourse was maintained by a ferry across Little River."

The social condition of the early settlements was peculiar and is an interesting study. As shown by the quotation from Dr. Field's address the first settlements on these lands was in a compact village community. This was for protection and social advantages. The original proprietors each took a small lot at the center for a homestead. They then divided the outlying commons into larger lots or farms and distributed them at various times, as the lands were surveyed and occasion demanded.

The first care of the settlers of Middletown was characteristic of our Puritan ancestry. It was to make provision for the religious wants of the new community. The first recorded vote is in regard to a new meeting house, dated Feb. 2d, 1652. The house was a small structure, twenty feet square and ten feet from floor to ceiling. It was surrounded by palisades. It stood on a Common, West or North-West of the old English Cemetery. Its site is probably somewhere in the vicinity of the Main Street bridge over the Air Line railroad. This house was used eighteen years, and gave way in 1680 to another edifice a little farther South on the East side of Main Street, about opposite Liberty Street. This location was chosen with a view to accommodating the worshippers at Upper

Houses. The people were assembled by the beating of a drum, which also called out a guard of soldiers, never less than eight men and a sergeant, to keep watch while the worshippers were at their devotions.

The method of assembling the people for public worship by the use of the drum continued long after the necessity of a military guard was passed. It was the practice in this place, certainly as late as 1736, eighty-six years after the first settlement.

The following votes from the records of the "Upper Houses" Ecclesiastical Society are of interest as referring to their custom, and showing the duties of the drummer to belong to the sexton.

"At a meeting of ye society Feb. 15th, 1715, the society agreed with Sam Stowe to beate the drum and sweep the meeting house for the year ensuing, and to look after the doors, for one pound, five shillings money, or as money."

At a meeting held Dec. 17th, 1724, "The Society agreed to give Nathaniel Ranney 15 shillings for beating the drum."

At a meeting held Dec. 14th, 1735, "The Society agreed to give Nathaniel Ranney 16 shillings for beating the drum for the year ensuing, if he can be obtained. Otherwise the committee to hire one as cheap as they can to beate the drum on Sabbath days and other days of public meetings in said Society."

These entries continue year after year for several years, probably till the matter was left to the society's committee without a record of the vote of transfer. The beating of the drum continued in Upper Houses for a period of eighty years at least after the first settlement. Dr. Field says sixty years. There is a record of a vote taken Nov. 1st, 1736, in regard to collecting money to defray the expense of "beating the drum and sweeping the meeting house."

From the discontinuance of beating the drum (some time during the Revolution or soon after) till the present bell was purchased in 1843, there was no means of summoning the people to public worship.

In these early times while the inhabitants of Lower and Upper Middletown formed one ecclesiastical society the people of the upper village were obliged to go to the lower village for public worship.

We can easily imagine a cavalcade of neighbors riding down the river banks. They were mounted upon their steady going farm horses, the father in the saddle, the mother upon a pillion behind, two children in front, perhaps a third in the mother's arms. The older boys and girls of the settlement would walk in troops along the bridle path. We see these companies awaiting their time at the ferry over the Little River.

In the winter the ride across the meadow would often be bleak. The wind would cut sharp and the snow would chill the feet. But there would be not even a half warmed meeting-house to welcome the frozen worshippers. It was sacrilege to have a fire in the house of God in those days. It was not to be thought of. The expedient often resorted to from the necessity of the worshippers, was the erection of small huts of one room on the grounds about the house of worship. These were called Sabba' day houses. These were generally of one story, sometimes two, in which the lower one was for the horses. Each of the well-to-do families had its own Sabba' day house. The single apartment, perhaps fifteen feet square, was rudely furnished with chairs for the older people and benches for the children. There was a table in the middle. Upon it a Bible, and a few religious books. The room was provided with a large fire place. Also with conveniences for furnishing a simple repast at noon time. "A group of

such cabins," says Mr. Abbott in his "Revolutionary Times," "standing about the meeting house, added not a little to the picturesqueness of the spot, and their use conducted greatly to the convenience and comfort of the Sabbath worship, especially in winter. The family able to keep a Sabba' house drove directly thither on Sabbath mornings, warmed themselves up by a hot fire without, and quite likely by a hot drink within." Here also the intermission was spent with due regard to the wants of both the outer and the inner man.

There are traditions of such houses owned by the well-to-do church goers of Upper Houses while they attended worship at Lower Houses.

From recent inquiries I think it very doubtful whether there were buildings exclusively used by worshippers on the Sabbath. There may have been rooms in the buildings and shops adjoining the church, to which the people resorted. Such was the case in this village even after the second house of worship was erected. A basement in a dwelling house, standing on the site now occupied by the Baptist Church, known as "The Stow Place," was so used.

To this portraiture of one phase of our forefathers' life there is not time to add a description of their secular and domestic affairs.

The period under review must confine me pretty closely to an exclusive summary of the religious history of this community.

UPPER MIDDLETOWN PARISH.

In 1703, O. S.—1704, N. S.—Jan. 18, the town "agreed that the inhabitants of Upper Houses might settle a minister and build a meeting house, provided they settled a minister within six or at most twelve months from that time." In May, 1704, a new parish was incorporated.

This parish comprised the present town

of Cromwell, and, till 1790, the East street of Worthington, now East Berlin.

Its population was probably about 250.

List of taxable persons in North Society, Middletown, about the time it was organized as an Ecclesiastical Society.

Names.	List.
James Brown,	£ 22.00
Widow Butler,	6.00
Joseph Butler,	13.10
Nathaniel Clark,	46.14
Daniel Clark,	65.10
Serj. Clark,	71.17
John Clark,	46.00
Isaac Cornell,	24.00
Joseph Crowfoot,	18.00
Samuel Frary,	69.00
Roger Gibson,	45.10
Samuel Gibson,	72.00
David Hurlburt,	37.00
John Kirby,	30.00
Samuel Lucas,	35.00
William Mark,	25.00
Margaret Ranney,	3.10
Ebenezer Ranney,	48.18
Joseph Ranney,	61.05
John Ranney,	30.05
Thomas Ranney,	120.15
Widow Ranney,	6.10
Widow Sage,	24.00
Timothy Sage,	79.05
John Sage,	150.00
Capt. John Savage,	89.02
Thomas Savage,	41.10
William Savage,	73.00
Hannah Scovil,	27.10
Mary Scovil,	15.00
John Shepherd,	} 79.00
Edward Shepherd,	
Samuel Shepherd,	21.00
Daniel Stocking,	59.05
Samuel Stow,	39.05
Thomas Stow, Sr.,	42.00
Thomas Stow, Jr.,	43.00
John Warner, Sr.,	77.19
John Warner, Jr.,	75.11

Joseph White,	85.00
Ensign White,	85.10
John White,	18.00
Hugh White,	42.00
Daniel White,	49.17
Jacob White,	88.00
Israel Wilcox,	148.05
John Wilcox,	57.05
Francis Wilcox,	59.05
Samuel Wilcox,	77.00
Joseph Whitmore,	44.00

Total, £2,586.03

Whole number of names, 50.

Allowing five persons to each tax payer, we have 250 as the population of Upper Middletown Society.

Estimated population in	1703,	250
" "	1850,	1,275
" "	1860,	1,617
" "	1870,	1,856

1870, native population, 1,358; foreign, 498.

After the incorporation of the Second Ecclesiastical Society of Middletown, its church and school affairs were managed separately. All the local affairs continued to be under the direction of the town of Middletown, till a separate township was incorporated in 1851.

CHURCH OF UPPER MIDDLETOWN.

The new parish did not comply with the conditions of the old society in immediately settling a minister. Not till Jan. 5, 1715, was a church of twenty-three members organized, and the Rev. Joseph Smith settled as pastor. The following is a list of members:

Names.	Names.
Capt. John Savage,	Widow Nathaniel White,
Mrs. John Savage,	Mr. Joseph White,
Sergt. Wm. Savage,	Mrs. Thomas Stow, Sr.,
Mrs. Wm. Savage,	Mrs. Daniel White, Sr.,
Mr. Thomas Ranney,	Mrs. Joseph White,
Mrs. Thomas Ranney,	Mrs. Daniel Clark,
Mr. John Ranney,	Mrs. Jonathan Warner,
Mrs. John Ranney,	Mrs. Nathaniel Savage,
Mr. Joseph Ranney,	Widow Shepard,

Mrs. Joseph Ranney, Samuel Hall,
Mr. Samuel Stow, Samuel Gibson,
Mrs. Samuel Stow,

Summary. By letter, 21; profession, 2.
Total, 23.

All except Hall and Gibson were received from the old society in Middletown.

Previous to the time of forming a church and settling a pastor a house of worship had been built and so far furnished that it could be occupied for preaching. This house stood a little North-East of the old cemetery. Here the people listened to candidates, came near fixing their choice upon several, and at last made a decision in favor of Mr. Smith. A church was organized upon the same day that the first pastor was settled. All the members but two came off from the old church, which, after this church was organized, was called the South Church. The first officers of this church beside the pastor already mentioned were Sergt. William Savage, and Sergt. Samuel Hall, elected deacons Feb. 10, 1715, one year after the church was organized.

The following is the roll of deacons who have served this church since its organization:

Names.	Appointed.	Ceased to Act.	Remarks.
Sam'l Hall,	Feb. 10, 1716	_____	_____
W. Savage,	" " "	Jan. 25, 1727	_____
S. Stow,	_____	Sept. 28, 1741	_____
J. Wilcox,	_____	May 13, 1751	Died, Æ 68
S. Gipson,	_____	March 18, 1748	" " 76
S. Shepherd,	Dec. 3, 1745	April 9, 1750	_____
I. White,	Jan. 15, 1749	June 27, 1769	Died, Æ 71
W. Savage,	_____	_____	1774 " " 74
T. Johnson,	Jan. 9, 1766	Dec. 26, 1774	" " 56
J. Kirby,	Nov. 29 1770	Sept. 12, 1783	" " 64
S. Sage,	Jan. 26, 1775	June 7, 1795	" " 74
T. Gipson,	Jan. 14 1781	March 23 1810	Resigned.
A. Sage,	Feb. 22, 1790	March 23 1810	"
J. Hubbard,	Dec. 14 1807	Aug. 23 1808	Died Æ 63
B. Parmelee,	Mar. 23 1810	April 6 1822	Resigned.
R. Sage,	July, 1817	Mar. 13, 1826	Died Æ 49
J. R. Wilcox,	Nov. 11 1822	Jan. 4 1839	Resigned.
I. Sage,	Oct. 29, 1826	Sept. 30, 1861	Died Æ 55
R. Warner,	Jan. 4, 1839	Sept. 1, 1843	Resigned.

J. Stevens, Sept. 1, 1813 Feb. 5, 1875 " "
G. H. Butler, July 6, 1862 Acting.
R. B. Savage, April 30, 1875, "

Summary. Died in office, 10; resigned, 6; whole number, 22.

The first recorded votes dated Jan. 13, 1715, were upon the matter of church membership, and are very obscure. I am uncertain about their meaning.

"It was voted and agreed upon that relations should not be a binding term of admission into this church. But persons might use their liberty in that case."

Doubtful as to the meaning of this vote, I referred it to Rev. Drs. Bacon and Dexter, and received the following interesting letters in reply:

New Haven, Dec. 14, 1877.

Rev. M. S. Dudley. Dear Sir:—That note (the first) is not unlike one of a somewhat later date, which I remember on the records of the first church in New Haven. Our churches were at first very rigorous in the demand that a candidate for admission to the Lord's table, should relate, in the hearing of the church, the story of the work of peace on his soul. That story was called his "relation." The Baptist churches, I believe, retain the usage to this day; every candidate relates the story of his "experience," and the word "experience" is sometimes used by them in the same sense in which the word "relation" is used in the vote which puzzles you. The vote means, simply, that the church will no longer demand of every candidate for communion a formal narrative (written or unwritten) of his religious experience, but will accept any satisfying evidence of his Christian character.

Yours truly,

LEONARD BACON.

Boston, Dec. 14, 1877.

My Dear Brother:—The first note, to which you refer, relates to the fact that in the early days of New England, it was

usual for each candidate for church membership to write and read before the church a "Relation" of his or her Christian experience, after which (and any questions) the vote was taken. The significance of the note in your records is in the fact that in the spreading defection which resulted in Unitarianism such "relations" became unpopular, and many churches voted to dispense with them. I have seen many such in manuscript. It would be strange if you should not be able to find among your old church papers on file, some which had been given in before this note. [The church was organized Jan. 5th, and this note was passed Jan. 13th, 1715. D.] They degenerated into a mere form, being apparently, substantially copied by each new applicant, who then affixed his or her name.

The second note refers to the half-way covenant. The grandchildren of the first settlers many of them grew up out of the church, with merely that purely technical "covenant" relation which they had, in those days, in virtue of having been baptized. When they married and raised children as they were not themselves in full membership, they could not have baptism for their children. As a consequence it began to look as if the next generation would be very largely an unbaptized one. This excited great solicitude in the minds of the people, and led to the synod of 1662, which resulted in the recommendation that adult parents who had themselves been baptized in infancy might have baptism for their children, provided they were not scandalous in their lives and made assent publically to the doctrinal belief of the church. This was called "owning the covenant." It led to the introduction into such churches, as assented to and practiced it, of two sets of members, full members and half-way members, who had the right to baptism for themselves and

their children, but had not the right to the Lord's Supper. This arrangement, as one might easily anticipate—looking back with our light—was admirably calculated to bring in Unitarianism and other ills, and did so in many places to a deplorable degree.

Faithfully yours,

HENRY M. DEXTER.

The next vote on the records to which Dr. Dexter refers was as follows:

"It was voted and agreed upon by the church at the same time, that persons not scandalous and of competency of knowledge, should have the seal of baptism upon their desire, they owning the covenant."

The church in its early organization had two Covenants, one a Baptismal Covenant, the other a Full Communion Covenant, given below. The use of these two Covenants continued till 1805, during which year the last instance of receiving a member by a renewal of Covenant is recorded, and was formally given up about 1809.

The First Covenants of the Church and Confession of Faith.

FULL COMMUNION COVENANT.

Do you in the presence of God, his holy angels, and of this assembly, seriously and sincerely, so far as you know your own heart, this day vouch the Lord Jehovah, the only living and true God, to be your God, and do you give up yourself to Him alone, acknowledging God the Father to be your Father and Sovereign? And do you give up yourself unto the Lord Jesus Christ as your only Saviour and Redeemer, your Prophet, Priest and King, and to the Holy Spirit of God, as your Sanctifier and Comforter? And do you give up yourself to the Church of the Lord Jesus, and solemnly promise, by His gracious assistance, to walk with Him and His Church in ways of Holy Communion and due observation of, and subjugation to, all His holy ordinances according to His will re-

vealed in His holy word?

Upon the Church taking the person accepted I, (the pastor), say,

I now promise to you in the name of this Church, that by God's gracious assistance, we will walk towards you in all brotherly love and holy watchfulness for your mutual succor and edification in the Lord. And I declare you to be a member in full communion with the Church of Christ, and particularly with this church.

BAPTISMAL COVENANT.

Do you give up yourself to that God alone whose name is Jehovah, acknowledging Him to be the only true and living God, and to our Lord Jesus Christ as your only Saviour and Redeemer, Prophet, Priest and King and only mediator of the Covenant of Peace, and to the Holy Spirit as your Comforter and Sanctifier? And do you promise, by God's gracious assistance to walk in newness of life, (as they are obliged to who are baptized) and that you will diligently and constantly, as you have opportunity, wait on God in the use of those means he hath appointed for your attaining a greater degree of knowledge and more clear discovery of the duty which is incumbent on you, and do you subject and submit yourself to the government of Christ, in His Church, in this place, and until you are regularly joined in full communion with this or some other Church of Christ, walking according to the order of the Gospel?

CONFESSION USED FOR ADMITTING TO FULL COMMUNION.

I do believe there is one God; in three persons: the Father, Son and Holy Ghost.

I do believe in God the Father, Almighty Maker of Heaven and earth and all things that are therein, and that he rules and governs them by his wisdom and power.

I do believe that God at first created man holy and upright, but by transgression he

is miserably fallen, and that we in him are fallen under the wrath and curse of God.

I do believe in the Lord Jesus Christ, the eternal Son of God, who was conceived by the Holy Ghost, born of the Virgin Mary, dead and buried, the third day he arose again from the dead, he ascended into Heaven and sitteth on the right hand of God the Father. From thence he shall come to judge the quick and the dead.

I do believe the Son of God to be the mediator of the Covenant of Grace and the only Saviour of fallen mankind, who has purchased by his righteous life and carnal suffering and death all that sinners need to make them happy.

I do believe in the Holy Ghost the third person, in the ever blessed Trinity the Sanctifier of them that are saved.

I do believe in the forgiveness of sins through the Lord Jesus, and the resurrection of the dead and an everlasting life of happiness and misery.

Feeling the obligation of this faith upon my heart, I desire through the grace of God to be exercising repentance toward God and faith in the Lord Jesus Christ and submit myself unto Him in all things, that as being found in the way of my duty, I may be in the way of the blessing, and enjoy communion with Him in His holy ordinances, that I may be built up by Him unto eternal life.

The Baptismal or "Half-way" Covenant did not entitle those who took it to the communion. It gave them the privilege of having their children baptized. This privilege was forfeited if at any time the "half-way" covenanters were guilty of unchristian conduct and could only be restored by confession and promise of amendment. The "half-way" covenanter could be received to full communion by making confession of unchristian conduct and accepting the Full Communion Covenant. The act of confessions was known as "rendering

Christian satisfaction for sin." In popular parlance it was called "walking the broad aisle," because those who made confession walked into the broad aisle of the church while the minister read their confessions. The whole number of cases of rendering satisfaction for offences between the years 1738, when the first record was made and 1805, was one hundred and sixty.

The Half-way Covenant was repealed about 1809-10. Rev. Mr. Williams made its discontinuance a condition of his settlement as pastor of the church. On the 7th of March, 1810, the following vote was adopted:

"Voted, "That the former practice of requiring a public confession of the sin of fornication and other sins on admission to the Church, be abolished."

Since 1810 (1810-1876) the number of cases of discipline resulting in excommunication or withdrawal of fellowship, have been fourteen individual cases and seventeen offences.

LIST OF THE PASTORS OF THE CHURCH.

Joseph Smith, P., began Jan. 5, 1715; ended Sept. 8, 1736. Died.

Edward Eells, P., began Sept. 6, 1738; ended Oct. 12, 1776. Died.

Gershom Buckley, P., began June 17, 1778; ended July 7, 1808. Resigned.

Joshua L. Williams, P., began June 14, 1809; ended Dec. 29, 1832. Died.

Zebulon Crocker, P., began May 2, 1833; ended Nov. 14, 1847. Died.

George A. Bryan, P., began June 13, 1849; ended Oct. 20, 1857. Resigned.

James A. Clark, P., began June 16, 1858; ended Dec. 2, 1863. Dismissed.

Wm. K. Hall, A. P., began March, 1864; ended April 1, 1865.

Horatio O. Ladd, P., began Nov. 23, 1865; ended Dec. 16, 1867. Resigned.

Thomas M. Miles, A. P., began 1868; ended 1870.

A. C. Hurd, A. P., began 1871; ended 1873.

Myron S. Dudley, P., began Feb. 25, 1874.

SUMMARY.

Pastors,	9
Acting Pastors,	3
Died in office,	4
Resigned and dismissed,	5
Whole number,	12

REV. JOSEPH SMITH, FIRST PASTOR.

Rev. Mr. Smith's pastorate continued till his death, Sept. 8, 1736. The records of the church during his term of office are very incomplete. Most of the items were collected by his successor, after the latter's settlement.

CHURCH BUILDINGS.

The meeting-house, erected when the society was incorporated, completed and dedicated at the time of Mr. Smith's settlement, served the wants of the people till 1736. Toward the close of that year, steps were taken toward building a new house. The society agreed to cut timber for the house "the latter end of January or the beginning of February," 1735. The house was not ready to raise till March of the following year.

The raising of the ponderous timbers of a meeting house was a formidable undertaking in olden times.

A committee on raising was appointed. (Sergt. Sheperd, Hugh White and John Warner). The parish was divided into three parts, and each section directed to furnish dinner on the day the committee should order. The people were to furnish drinks for the dinners, but the society agreed that what drinks were expended in raising the meeting-house should be borne by the society. You can see the bottles and jugs passing up and down, alternating with the braces and pins which fastened the timbers. One loosened the human, as the other fastened the timber, joints.

The house was immediately prepared for occupancy, though not entirely finished till some years later. It was fifty-five feet in length and thirty-six feet in width. It stood on Main street, just South of the present Baptist Church. At first it was close to the roadway, so that the people dismounted immediately upon the steps. In 1813 it was moved back four or five rods by permission of the County Court. The basswood tree now standing on the Common was near the South-east corner of the building. The house was very simple in its construction, though massive in frame. There were three entrances, one each on the North, East and South sides, opening directly into the audience room without a vestibule. It had two rows of windows. Inside there was a gallery on three sides, stairways leading to it not inclosed, square pews and a lofty pulpit with sounding board over it. About 1825 the inside was remodeled by closing the North and South entrance, taking a vestibule from the East side of the audience room beneath the front gallery, and replacing the squares with narrow pews in the center of the house.

This house stood till the present edifice was erected in 1840, at an expense of six thousand three hundred eighty-five dollars and eighty-seven cents (\$6,385.87), and dedicated Jan. 6, 1841.

EDWARD EELLS' PASTORATE.

Two years after the death of Mr. Smith, Rev. Edward Eells was installed as pastor, Sept. 6, 1738, and served till his death, Oct. 12, 1776. During the pastorate of Mr. Eells, a committee, somewhat like the present standing committee, was appointed. The first notice is in Nov. 28th, 1754. On this day the question was asked whether there should not be a prudential committee to take special watch of the brethren and children of the church. The first committee was Francis Wilcox, Hugh White,

Dea. Isaac White and John Gibson. "It was voted that the special business of this committee is to admonish in a brotherly way those who don't walk orderly or as becomes the Gospel, and those who are supposed to have committed any offence. They shall with a spirit of meekness and impartiality endeavor their conviction and attend the rules of the Gospel in bringing such cases before the church, when it can't be otherwise remedied, and it is expected that they advise with their minister from time to time about the manner and method of their conduct." This committee has been continued with changes of its duties from time to time through a period of more than one hundred and twenty years.

It is thought by some that there was no standing committee during the pastorate of Mr. Williams. It was revived by Mr. Crocker, his successor.

Mr. Eells was succeeded in June 17, 1778, by Rev. Gershom Bulkley, the first pastor who did not die in office. He was dismissed in 1808.

The close of his pastorate marks the first period in the history of this church. It was a period of somewhat formal church life. Great stress was laid upon some sort of connection with the church. Everybody must be baptized. One was hardly fit for any civil position if he was not a member of the church. In some cases he was ineligible. Great emphasis was laid upon the conformity of the outward life to the principles of the Gospel: not so much upon the spirituality of that life.

This church during this period shows a slow but uniform growth. The period of revivals had not come. The average annual additions by profession and renewal of covenant (profession, 3; renewal, 6;) was nine and one-half (9½) during Mr. Eells' pastorate of 38 years, and a trifle over nine during that of Mr. Bulkley's, of 28 years, (profession, 2.5; renewal, 6.5). There

was little variation in the reception of these members. Not one year passed without receiving members either by full confession or renewal of covenant.

I here insert a summary of additions for this period and down to date (1876).

ADDED UNDER JOSEPH SMITH'S PASTORATE.
1715-1736. 21 years.

By Profession,	53
“ Letter,	21
	—
Total,	74
Average, 3 5.	

EDWARD BELLIS' PASTORATE.
1738-1776. 38 years.

By Profession,	116
“ Renewal,	227
“ Letter,	17
	—
Total,	360
Average, 9.5 nearly.	

GERSHOM BULKLEY'S PASTORATE.
1778-1805. 28 years.

By Profession,	69
“ Renewal,	176
“ Letter,	11
	—
Total,	256
Average, 9.	

J. L. WILLIAMS' PASTORATE.
1809-1832. 23 years.

By Profession,	210
“ Letter,	21
	—
Total,	231
Average, 10.	

Z. CROCKER'S PASTORATE.
1833-1847. 14 years.

By Profession,	95
“ Letter,	49
	—
Total,	144
Average, 10.	

GEORGE A. BRYAN'S PASTORATE.
1849-1857. 8 years.

By Profession,	33
“ Letter,	34
	—
Total,	67
Average, 8.	

JAMES A. CLARK'S PASTORATE.
1858-1863. 5 years.

By Profession,	47
“ Letter,	15
	—
Total,	62
Average, 12	

W. K. HALL'S PASTORATE.
1864-1865. 1 year.

By Profession,	5
“ Letter,	0
	—
Total,	5
Average, 5.	

H. O. LADD'S PASTORATE.
1865-1-67. 2 years.

By Profession,	23
“ Letter,	11
	—
Total,	34
Average, 17.	

T. M. MILES' PASTORATE.
1868-1870. 2 years.

By Profession,	10
“ Letter,	10
	—
Total,	20
Average, 10.	

A. C. HURD'S PASTORATE.
1871-1873. 2 years.

By Profession,	10
“ Letter,	12
	—
Total,	22
Average, 12.	

M. S. DUDLEY'S PASTORATE. (UNFINISHED.)
1874-1876. 2 years.

By Profession,	9
“ Letter,	12
	—
Total,	21
Average, 10.	

AGGREGATE.

By Profession,	675
“ Renewal,	403
“ Letter,	213
Total,	1,291
Less those added by renewal,	403
	888

Average addition, including renewals,
8.12.

Average addition, excluding renewals,
5.9.

This is for 159 (exactly $15\frac{1}{2}$) years. Two (2) years, 1777 and 1803, in which there was no record, are taken out of the total of 161 years, or $160\frac{1}{2}$ exactly.

It must be remembered that Rev. J. Smith's period (1715-1736) is very meagerly reported.

REVIVAL PERIOD.

The period which follows is marked as the period of revivals. There is an increase of the average additions, but they are very unequally distributed through the years. During Mr. Williams' pastorate (1809-1832. 23 years) 210 were received on profession of faith; 110 of these were received in three separate years (1818, 49; 1827, 44; 1831, 27).

During Mr. Crocker's pastorate, (1833-1847. 14 years) ninety five were received on profession of faith, eighty-seven during four separate years, (1834, 15; 1837, 20; 1841, 22; 1843, 30) eight during the remaining ten years. Six years there were no additions by profession.

In the pastorates following Mr. Crocker's, there is more evenness in the annual additions. These years in the history of this church correspond to the period of the greatest revival activity in our country. It was the time of Nettleton, (who was here in the winter of 1817-18), and Finney and their co-laborers.

Another feature is noticeable in collating

the additions to this church. It is the increase of the numbers received by letter from other churches. This is no doubt due to the frequent changes in the population of our New England communities. Whim and necessity, together with the easy and rapid means of inter-communication, are fast breaking up the steady-going habits of the people.

During Mr. Eells' pastorate only seventeen were received by letter; (17 in 38 years), less than one in two years.

During Mr. Bulkeley's, eleven in twenty-eight years.

During Mr. Williams, twenty-one in twenty-three years.

During Mr. Crocker's, forty-nine in fourteen years.

During Mr. Bryan's, thirty-four in eight years.

A careful record of the dismissals from this to other churches would show, I think, a corresponding increase in the migrations from this to other communities.

REVOLUTIONARY PERIOD.

Returning for a little to the revolutionary period of our history, those who looked upon our town and the adjacent country, saw a great improvement upon the wild and rugged scenes looked upon by those who succeeded Sawheg and his Indian braves. John Adams, in 1771, during a journey from Boston to Philadelphia, which took fifteen days by horseback, struck the Connecticut river at Enfield. As he passed down the river through Windsor, Hartford and Wethersfield he writes: "This is the finest ride in America, I believe. Nothing can exceed the beauty and fertility of the country." But the finest prospect of all still awaited him. As he came out upon the brow of Prospect Hill, the river with its meadows of surpassing richness, Chatham, Durham, Westfield Heights and the distant mountains lay before him.

Even the cool Adams' blood was warmed, "Middletown, I think, is the most beautiful of all."

A few years later, Dr. Timothy Dwight, President of Yale College, Sept. 1796, thus describes the scenery as he looked upon it from the Southward. "Immediately North of the city, lies an extensive interval, through which runs a large mill stream. Beyond it, a distance of three miles, appears in full view on the Southern declivity of a fine eminence, the handsome village called the Upper Houses." In a few days Dr. Dwight passed through this fine village, and thus describes it from a nearer point of view. "The Parish, called Upper Houses, is a beautiful tract of fertile land. The village which bears this name, and contains a considerable part of the inhabitants, is a thrifty settlement on the Southern declivity of a beautiful hill. The houses, about eighty in number, are generally well built; and the whole place wears an air of sprightliness and prosperity. An advantageous trade is carried on by the inhabitants; particularly with the West Indies."

PATRIOTISM OF UPPER MIDDLETOWN.

From the beginning and throughout the period of the Revolution, Middletown took a warm and active interest in the struggle for independence. Her sons were in the earliest struggles, at Ticonderoga, at Bunker Hill, at the siege of Boston, and with Arnold in his disastrous Quebec expedition. This part of the town, so far as the records and scanty and rapidly fading traditions have aided my investigations, shared the patriotic enthusiasm and bore its part in the struggle.

I give the names of thirty-seven natives and citizens of this place who were actively engaged in the military movements. Many of them died in the service.

Asher Balden. A pensioner.

Samuel Clark. Baptized May 22, 1743. Private.

Nathan Edwards. Baptized Nov. 14, 1742. Private. Died in prison in New York.

David Edwards. A Trooper in the Canada expedition.

Churchill Edwards.

Edward Eells. Baptized Aug. 16, 1741. Captain. Major. Family helped by the town during the term of his service.

Samuel Eells. Baptized Jan. 13, 1744. Captain. At time of entering service was pastor of the Congregational Church in North Branford. Moved by an earnest appeal from General Washington, he urged his people to rally for the country's defence one Sabbath morning. At the close of the day's services, he took command of a company of sixty men and went to New York.

John Hands. A wheelwright in the Revolution.

Abijah Kirby. Private. Died July 22, 1782, in prison in New York.

John Pratt. Born in Hartford. Captain in the Revolution.

Joseph Ranney. Private. Died in prison in New York on or before July 22, 1782.

John Robinson. Killed at Norwalk, 1779.

Comfort Sage. Son of Ebenezer, grandson of John, of numerous posterity (189 at the time of his death). Captain. Colonel. (General of Militia). A citizen of Middletown, and a member of the North Church after his return from the war.

Nathan Sage. Son of Amos. Baptized Aug. 23, 1752. Renewed Baptismal Covenant Nov. 21, 1773. In the privateering service, then the U. S. Navy. While the British were blockading New York, Sage, as Captain on a vessel, ran a cargo of powder into port after a sharp race with two British cruisers. Was received by Congress then in session in New York. After

the war Captain Sage was appointed Collector of the Port of Oswego, N. Y., which position he held till his death, about 1833, eighty-four years old.

Elisha Sage. Son of Amos. Baptized Aug. 17, 1755. Private.

William Sage. Son of Amos. Baptized Jan. 11, 1749. In battle of Bunker Hill. Captain.

Epaphras Sage. Baptized Oct. 16, 1757. Private. After the war, was Ensign, Lieutenant and Captain of the Militia. Died May 28, 1834, aged 77.

Matthew Sage. Killed in battle in 1776.

Benjamin Sage. With Arnold in the Quebec campaign.

Samson Sage. Son of Dea. Solomon Sage. Three years in the service.

David Sage, Jr. Died from wounds received at Quebec, 1776.

Daniel Sage. With Arnold in the Quebec campaign.

Hosea Sage. Died in service in 1781, at West Point.

Abijah Savage. Baptized July 24, 1744. Served as Society's Committee in 1773. Was among the first to take up arms. Served as Lieutenant, commanding a company with Arnold in his expedition through Maine to Quebec. Brandige, of Berlin, a Private in his company, used to tell Justus Stocking, my informant, that "No man possessed more capacity and endurance in getting supplies and in pushing forward the expedition." He became Captain later in the service. His family was helped by the town during the time of his service. After his return, Captain Savage repeatedly acted as Moderator of the Society's meetings, and represented the town in the Legislature.

Josiah Savage. Born Feb. 1760. Baptized Jan. 11, 1761. Was very young, 17 years old, when enlisted in 1777, taking the place of an older brother, who was feeble.

Nathaniel Savage. Born in 1745. Bap-

tized Oct. 27, 1745. In the privateer service. He died Nov. 11, 1823, 79 years old. Mr. Savage was at one time a captive on board of a British Prison Ship. During a remarkably cold season, when the Long Island Sound was frozen over, he escaped from a cabin window of the ship and made his way out of the British territory upon the ice.

Caleb Sheldon. A pensioner. Moved soon after the war to Northern Vermont.

James Smith. Captain. Died in prison in New York. Heard of death Feb. 20, 1780. Captain Smith served as Collector of the Society in 1775. In November of that year he was released from that office.

Samuel Smith. Died in prison in New York. Heard of death July 7, 1780.

Nathaniel Stocking. Died in prison in New York.

James Stocking. Died in prison in New York. The date is about June 4, 1782.

Samuel Stow. Baptized Aug. 18, 1745. Renewed Baptismal Covenant July 10, 1769. A Seaman. Served as privateer. Killed April 12, 1780. A singular story is told in connection with Mr. Stow's death. A son of Mr. Stow, a mere child, was playing in the yard of the house, standing just on the other side of the street from the Congregational Church, a little North perhaps. His heart was as full of the joy of Spring and the love of life as would be the heart of any boy of 13-day, when he suddenly rushed into the house, exclaiming "Mama, the red coats have killed papa, I saw it." The time was noted. Subsequent news confirmed the boy's vision. This event caused a great sensation. It seems to be a well authenticated tradition. A descendant of the Stow family is my authority.

Jonathan Stow. Baptized 1748. Private. Early in the service. Took part in the siege of Boston in 1775.

Hugh White. Born Jan. 25, 1733. Served as Collector of the Society and Mod-

erator of the Society's meetings. Commissary during the Revolutionary War. In 1784 left Upper Houses for Central New York, just west of Utica. A large section was called Whitestown. This section included all of New York State West of a line running North and South through Utica. In 1792 this section contained 6,000 inhabitants. Judge White lived to see it containing over 300,000. He was Judge of Herkimer County and Oneida County. He died April 16, 1812, aged 79.

Reuben White. Born March 10, 1765. Died in prison in New York City, about June, 1783.

Asa Wilcox. Heard of death at West Point, Sept. 30, 1781.

Eliphalet Wilcox. Born 1761. Baptized Sept. 1761. A Privateer. Died May 24, 1839, aged 78.

Amos Wilcox. Baptized Oct. 23, 1757. Was present at the surrender of Burgoyne, Oct. 17, 1777.

There is some uncertainty in regard to the parish in Middletown to which some of the above named belonged. Nathaniel Stocking and James Stocking may have belonged to what is now called Cobalt or Middle Haddam. General Comfort Sage was probably never a resident in Upper Middletown Society. The opinion is that Ebenezer, his father, moved to the city early in life. Abner Sage is thought to have belonged to Portland.

After reading of so many as having died in New York prisons, we are prepared to accept the following account of the sufferings of American prisoners. It is from a letter of a "prisoner of distinction," a native of Connecticut, dated New York, Dec. 26, 1776:

"The distress of the prisoners cannot be communicated by words. Twenty or thirty die every day; they lie in heaps unburied. What numbers of my countrymen have died by cold and hunger, perished for

the want of the necessaries of life. I have seen it."

Samuel Clark stated to the Assembly that he was one of the unfortunate men taken at Fort Washington and confined in New York until December, 1776, and then with others, nearly dead, liberated on parole. Could not some of the soldiers of the Civil War repeat these words in describing their experience in Southern prisons.

Among the family names represented are those of Edwards, Eells, Kirby, Ranney, Sage, Savage, Sheldon, Smith, Stow, White, Wilcox, Hands and Pratt. Eight of these died in New York prisons. Further investigation might add to the Revolutionary Roll of Honor.

The difficulty of completing this list suggested the desirableness of making a Roll of Honor for the Civil War while its memories were fresh. For this purpose a Committee was appointed by the town in the Fall of 1876, to prepare a list of the citizens of this town who participated in the Civil War—1861-1865. Messrs. Ralph B. Savage, Elisha Sage and David Edwards were this committee. They made an interesting report at the next annual meeting, embodying the roll of soldiers and many other interesting historical facts. The report was accepted and ordered to be entered upon the town records. This list will be given further on.

MEMBERSHIP OF THE CHURCH.

Resuming the religious history of this community, there have been connected with this church, as shown by the records, quite full except for the first twenty one years, by profession of faith, by renewal of covenant, and by letter, the total number of one thousand two hundred and ninety-one (1,291), distributed as follows:—By profession, six hundred and seventy-five; by renewal of covenant, four hundred and three; by letter, two hundred and thirteen.

The total membership, beside renewals, has reached eight hundred and eighty-eight July 4th, 1876. The average additions for one hundred and fifty-nine years—this excludes two years in which there were no records from the whole period of one hundred and sixty-one years—is 8.12. Excluding renewals the average is 5.9, almost six.

The review is hopeful. The late years of the church are better than the former. There has been a pretty uniform increase in the average of additions. The facts do not confirm the croakings of those who decry the present as compared with the past. There is in almost every life a period of halcyon days, when scenes and events assume a brightness and prosperity they never had before and never equal afterward. The light that is about them "is the light that never was on sea or land."

"If all was good and fair we met
This earth had been the Paradise
It never looked to human eyes
Since Adam left his garden yet.
And is it that the haze of grief
Makes former gladness loom so great?
The lowness of the present state
That sets the past in this relief?
Or that the past will always win
A glory from its being far:
And orb into the perfect star
We saw not when we moved therein?"

Yet in this matter of growth and broadening activities this church has no ground of boasting. It only moves in the current of deepening life and widening influence that bears onward the whole church of Christ of whatever name.

The enlargement of the activities of this church, the next point of attention, is only an illustration of a wide spread awakening.

The early part of this century marked a period of profound religious awakening. Men awoke to a deeper consciousness of sin. Dr. Edwards, Dr. Emmons, and Dr. Nettleton, had sown seed and were sowing seed that was striking deep roots into the

hearts and consciences of the American church and people. Powerful religious awakenings were the result. This church shared in these movements. It has had revivals at frequent intervals down to the present time.

Following these awakenings there has been increased interest and activity in religious and evangelistic work.

THE SUNDAY SCHOOL.

From very early times the Assembly's Catechism was taught in the District Schools in this State. The time for recitation was upon Saturday noon, as the closing exercise of the week. After there were other denominations than those who accepted the Assembly's Catechism, and before the establishment of Sunday Schools, each denomination used in the Day School a Catechism to meet its peculiar views. This practice would of course lead to more or less friction, which was finally removed by transferring the Catechisms to the Sunday Schools. It was to this cause that the Sunday School owes its origin in many New England towns.

The Sunday School of this church was organized in 1817 or 1818, the time of the great revival under Dr. Nettleton.

Its sessions were held in the morning at nine o'clock, in the school house on the Green, South of the Baptist Church. The services consisted in answering the questions of the Catechism and the recital of passages of Scripture and hymns committed to memory. A certain number of verses so learned and recited entitled the scholar to the reward of a book at the end of the session, closing with the coming of winter, proportioned in value to the number of verses recited. One teacher recollects a pupil who would recite more than one hundred verses at a lesson, taking up nearly the whole session.

After a time the school was transferred

to the church and sandwiched between the morning and afternoon services.

The first superintendent, so far as I can ascertain, in the absence of written records, was Dea. Rufus Sage, and Miss Ursula Smith, Assistant Superintendent. The teachers of the Academy, generally supplied from Yale College, were sometimes chosen Superintendents. The following members among others of this church have served as Superintendents: Jairus Wilcox, William B. Stocking, afterwards missionary to the Nestorians, Richard Warner, G. S. T. Savage, A. S. Geer, John Stevens, Wm. M. Noble, and Geo. H. Butler.

The following reminiscences of one of the earliest Superintendents, Jairus Wilcox, are furnished me by Rev. Dr. Savage of Chicago:—Failing in mercantile business, Mr. Wilcox afterward consecrated himself to the ministry. When pursuing his Theological studies in Yale Seminary, he spent the Winter vacation in this village, and on his way back to New Haven he became deeply impressed that he ought not to return without attempting to lead some one to Christ. He turned back and spent the day in visiting six young ladies, securing from each a promise that they would together call upon Mr. Williams, the Pastor, for religious conversation. The result was the conversion of the six. It was the beginning of the revival of 1831-2, in which large numbers were converted. After a brief settlement in Bethany, Conn., he moved to Western New York, where his labors were greatly blessed. From there he went with a Colony, as their Pastor, to settle Geneseo, Ill., where he founded a church, which has grown to be one of the largest and best of the village churches in the State, and an Academy, where hundreds have received a Christian education. Afterward he removed to Chicago and established the Bethel Church. In 1852 he died of cholera in Chicago.

This is one of the rills of influence which have gone out from this Sunday School.

The school, since 1837, has contributed annually to the cause of missions, being moved to begin this work by the influence of Mr. Stocking. These contributions from 1837 to 1876, amount to \$984.87.

THE PRAYER MEETING.

The weekly Prayer Meeting was another outgrowth of renewed interest. It was also established about 1818 or 1819. It was held on Saturday evening, in a large ball chamber in the house now occupied by Mr. Stocking on Freestone street.

According to the recollections of one, the Saturday evening Prayer Meeting was held alternately at the houses of Dea. Rufus Sage and Mr. Samuel Wilcox till about 1826. For some time thereafter it was held at the house now occupied by Mr. Wm. R. McDonald. It seems certain that the place of holding this meeting was not fixed till the building now occupied by the High School was erected, the upper room of which was especially designed for the devotional meetings of this church, unless needed for school purposes. Since 1874 the Prayer Meeting has been held in the basement of the church.

This meeting was well attended at the time of its organization, and is remembered with interest by those who frequented it.

BENEVOLENT WORK OF THE CHURCH.

The church has shown its interest in evangelistic work labors at home and abroad through its systematic efforts in supporting missions and other evangelizing agencies.

Benevolent and Missionary organizations connected with the Congregational Church, Cromwell.

CROMWELL TRACT SOCIETY. (UNION.)

Date of organization, June 11, 1852.

First record of officers:—President, Mrs. Mary E. Bryan; Vice-President, Mrs. Edwin Ranney. Secretary and Treasurer, Miss

Mary G. Savage. With Committee of two and nine Collectors.

Number of members in 1852, 180.
 Number of distributors in 1852, 29.
 First collection, \$22.53.
 Last collection, \$24.11.
 Aggregate of collections, \$439.97.
 Average annual collections, \$19.33.

MONTHLY CONCERT CONTRIBUTIONS FROM
 1834 TO 1875.

From 1834 to 1866 inclusive, these contributions were sent to the treasury of the A. B. C. F. M.

From 1867 onward they were divided, generally equally, between Foreign and Home Missions.

First contribution, (1834), \$10.18.

Last undivided contribution (1866) \$20.62.

Largest undivided contribution, (1865), \$34.50.

First divided collection, (1867), Home, \$17.68. Foreign, \$12.81. Total, \$30.49.

Last divided contribution, (1875), Home, \$15.18; Foreign, \$15.18. Total, \$30.36.

Largest divided contribution, (1874), Home, \$23.90; Foreign, \$23.90. Total, \$47.80.

Total to Home Missions, \$145.82.

Total to Foreign Missions, \$820.98.

Total Concert contributions, (41 years), \$966.80.

Annual average, \$23.58.

In 1834 a gold ring was contributed.

In 1835 \$2.00 was given by a lady.

In 1837 \$19.48 was given by Ladies Benevolent Association, for Nestorians.

In 1870 \$48 was given by Ladies Benevolent Association for the same object.

Total, \$69.48 and a gold ring.

GENTLEMEN'S FOREIGN MISSIONARY ASSOCIATION.

Organized Sept. 1834.

President, Dr. Richard Warner; Vice-President, Israel Russell; Secretary and Treasurer, William R. Stocking.

First collection, \$28.50.

Last collection, \$52.45.

Largest collection, (1864) \$89.

Aggregate collection, (41 years), \$1,995.92.

Average annual collection, \$48.68.

LADIES FOREIGN MISSIONARY ASSOCIATION.

Organized Sept. 1834.

President, Mrs. E. P. Crocker; Vice-President, Mrs. Mary M. Warner; Secretary and Treasurer, Miss Margaret Sage.

First collection, \$21.37.

Last collection, \$54.30.

Largest collection, (1852), \$70.25.

Aggregate collection, (41 years), \$1,857.46.

Average annual collection, \$45.30.

CONTRIBUTIONS TO HOME MISSIONS, FROM W. H. MOORE'S STATISTICS.

The Missionary Society of Connecticut was organized in 1798, and began in 1879 to appeal to the churches for home missions, and I have the record of this church on this cause of home missions for 1799-1876, 78 years, in 65 of which the church gave and the total is as follows:

Boxes.	\$ 336 79
Contributions.	2,487 27
	<hr/>
	\$3,824 06

Contributions of Sunday School to benevolent objects were first recorded in 1837.

That year (1837) the amount was \$10.21. No year exceeded \$10 (1853 was exactly that amount) till 1860, when the amount was \$23.35.

Evidently a new method of taking the contributions was adopted from this year, 1860, for they never dropped down to the old figures.

The smallest collection, (1847), \$4.13.

The largest collection, (1870), \$73.40.

Total from 1837 to 1859, inclusive, \$151.56.

Average for 22 years, \$6.89.

Total from 1860 to 1876, \$833.31.

Average for 16 years, \$52.08.

Total from 1837 to 1876, \$984.87.

The marked increase in the contributions from 1860 onward, is doubtless due to the change to the system of contributing by classes, and of awarding a banner to the leading class.

The aggregate of contributions to benevolent objects so far as shown by the church and various society records:

Cromwell Tract Society, (Union),	\$ 439.97
Gentlemen's Missionary Association, (Foreign),	1,995.92
Ladies' Missionary Association, (Foreign),	1,857.46
Other contributions to Foreign Missions, (special),	69.48
Monthly Concert,	966.80
Home Missions,	3,824.06
American Missionary Association,	745.10
American Bible Society,	384.46
American Tract Society,	832.11
American Foreign Christian Union,	175.30
American College and Education Society,	397.60
Church Building Society,	152.00
Seamen's Friend Society,	72.13
Sunday School Benevolent Contributions,	984.87
Total,	\$12,797.26

In all, the benevolent contributions of this Church and Sunday School reach the total sum of twelve thousand seven hundred ninety-seven dollars and twenty-six cents (\$12,797.26).

Mention should be made in this connection of the Cromwell Tract Society. It is a union society, organized for the purpose of disseminating religious truth through this community.

EDUCATIONAL INTERESTS OF THE TOWN.

This historical survey is incomplete without some allusion to the educational inter-

ests of this people. There is not time for this review. It must be passed over with the single remark that the early inhabitants had the traditional New England attachment to the common school.

I can only insert the following tables to tell the story of growth in school children and to show the need of a corresponding growth in interest:

SCHOOL CHILDREN IN ATTENDANCE UPON THE SCHOOLS IN CROMWELL DURING THE WINTER OF 1814-15, AND ON JAN. 1, 1875 and 1876.

	1814-15.	1875.	1876.
Lower School,	120		
North School,	51		
Nooks School,	16		
Birch School,	45		
North-West School,	45		
	277		
		1875	1876.
North School,	123	132	
North-West School,	61	64	
West (Birch) School,	109	99	
Center School,	83	76	
South (Lower) School,	121	116	
	497	487	

SUMMARY.

Winter 1814-15,	277
Jan. 1, 1875,	417
Jan. 1, 1876,	487

A careful history of the Academy, which needs a historian to write its story, now a story of the past, would show that higher education has not been neglected. Among its graduates, some of whom got within its rooms an intellectual stimulus that carried them through a collegiate course, have been not a few men of excellent character and prominent influence.

There is not time to speak particularly of the excellent pastors, Eells, Williams and Crocker, whose life-work was done with this people. They were earnest, devoted men. Williams and Crocker were

taken away in the prime of their manhood. Their pastorates, with that of Bulkley, came in the time of great commercial prosperity. It was a time when comfort and ease was taking the place of the hardships and privations of the early inhabitants. They were men well fitted to turn the energy and wealth of the community, in no stinted measure, to the promotion of its intellectual and moral interests. Nor is there time to speak of the sons of Cromwell who have done credit at home and abroad to its care for their development. Indeed the necessity of reviewing the whole period of the existence of this church, from the want of any previously published review, has compelled me to take a most meagre and cursory glance at only the most prominent events.

CONCLUSION.

It is with devout thanksgiving to God that you should review the past history of this community. He has not led this church through any bitter and alienating controversies. There have been cases of trying and annoying discipline. There have been, no doubt—though the records show little or nothing of them—and there are still, cases of personal estrangement. These are to be deplored; but you cannot be too grateful that no review, however careful and exhaustive, has to make apologies—as is too true of many historical reviews—for periods of bitter strife over some matter so pitifully small and trifling, at the distance of a few years, as to be laughable. He has made this church a restraining and conserving influence in this community. It has not met the measure of its responsibility. In each period it has partaken somewhat of the time's looseness; but it has ever been ready to follow higher lights and worthier guidance. It has been a leader in all improving influences. May it so continue. May its hands and feet never be

fettered by the chains of unworthy precedent.

He has made this church a power in the work of evangelizing the world. Not only has it stood here, occupying a little spot in the world of life, but it has also sent forth men and money to work for Christ in other regions.

This church, I am mindful, in late years has not occupied the whole field. The same pressure that has excluded so much interesting matter has prevented even an allusion to our sister churches. It is not indifference but necessity which compels this. This is a Congregational Church and welcomes faithful unselfish work for Christ everywhere and always. I present this review in no spirit of laudation.

The presentation of the facts indicates a commendable degree of faithfulness on the part of the past generations.

Let us go forward into the coming century encouraged by the record of the past, lifted up in hope and energy by the promise of the future.

Let us not be afraid of change where change seems desirable and promises increased fervor and influence. Let us enlarge our agencies for promoting Christ's kingdom where occasion demands and opportunity is given, as did our fathers.

“Far down the ages now,

Much of her journey done,

The pilgrim church pursues her way,

Until her crown be won.

The story of the past

Comes up before her view;

How well it seems to suit her still—

Old, and yet ever new!

Thus onward still we press,

Through evil and through good,

Through pain and poverty and want,

Through peril and through blood.

Still faithful to our God,

And to our Captain true,

We follow where He leads the way,

The kingdom in our view.”

ADDENDA.

This account of Cromwell is rather material for a history than a history. There would have been a great gain from a literary and rhetorical point of view in keeping the discourse, as it was prepared and delivered, separate from the notes. It was difficult to do this while running it through a weekly journal as a serial. At the last moment, it was decided to blend the sermon and notes in the best manner possible without going over the ground anew, and rewriting the whole.

The result is not entirely satisfactory. But the end much to be desired is gained, that of putting much valuable information in respect to the history of this town, which it has taken great labor and research to get together, into such a shape that it can be preserved and disseminated. The occasion which called for this work, the appeal of the State Conference that the pastors of the churches throughout the state should prepare a history of their respective charges for Centennial year (1876), has confined me pretty closely to matters pertaining to the Congregational Church. At my request, Rev. Henry Stevens of the Baptist Church has prepared a sketch of that organization, which is given below. Mr. Eliza Stevens has furnished me items for a brief sketch of the Methodist Episcopal Church. The list of natives and citizens who took part in the Civil War to which allusion has been made, is given. And some other matters of interest worthy of consideration have been brought together in this Addenda. Also a few errors that escaped detection in course of publication from week to week have been corrected.

SKETCH OF THE BAPTIST CHURCH.

The Baptist Church of Cromwell was organized in 1802. Early in January of that year, several persons who were members of the Baptist Church in Hartford, met at the house of Elcazar Savage, to consider the propriety and feasibility of forming a church of their own persuasion in this town. Later, Jan. 19th, at a prayer meeting held at the home of Comfort Ranney, the matter was farther considered and a decision made to ask the opinion of the church in Hartford. Also a Committee, of two persons, was appointed to communicate with that body concerning forming a church here, and the dismissal from it of its members resident here for that purpose. The Hartford church favored the project and appointed a Committee to confer farther with the people here. Feb. 6th, the people met, by arrangement, for the purpose of organizing. Had, first, "a meeting for prayer, for wisdom and direction." Then, "heard read the Confession of Faith." Then, "entered into Covenant relations as a church of Christ," to be called "The Second Baptist Church of Middletown." Those present on that occasion uniting to constitute the church numbered sixteen persons, seven men and nine women. Their names were as follows:—Elcazar Savage, Stephen Treat, John Treat, Comfort Ranney, Timothy Savage, Josiah Graves, Willard Ranney, Sarah Savage, Molly Savage, Mary Ranney, Ruth Ranney 1st, Ruth Ranney 2d, Percy Savage, Rachel Wilcox, Sally Savage, Betsey Treat.

Timothy Savage was elected Clerk of the Church.

March 20th the church "adopted 'Articles of Faith,' those commonly known as the New Hampshire Confession of Faith." Social conference and prayer meetings were held at the dwellings of the people for some time prior to and subsequent to the forming of the church, and occasionally some minister preached at these meetings, but the first "call" to any one to perform ministerial labor among them was given April 8, 1803, when the church "agreed with Rev. Eber Moffat to preach two-thirds of the time, and agreed to give him thirty-four pounds, to be divided among the brethren according to their abilities, after deducting whatever may be secured by contributions."

Jan. 21, 1804, Rev. Nehemiah Dodge "was applied to to preach one half of the time for six months." June, 1805, Rev. Daniel Wildman "agreed to preach for the church one-half of the time during the ensuing year." May, 1806, Mr. John Grant "was engaged, for two hundred dollars, to preach one-fourth of the time." Soon after beginning to preach Mr. Grant was ordained. In May, 1808, he was "engaged to preach one-half of the time, and he continued pastor of the body until July, 1810. In 1817 Rev. Frederick Wightman was called to the pastorate and continued as minister of the church until 1832. Subsequently Mr. Wightman was pastor from 1837 to 1839, making an aggregate pastoral care of seventeen years. Later he returned to this town to reside and died here at a good old age.

In 1803 the church built a plain frame edifice for a Meeting-House on the West Green, and held their public meetings there until 1833, when the house was moved to the central part of the village and placed on a lot nearly opposite the present site of the Post Office. Worship continued in this house until Nov. 3, 1853, on which day a new house of worship, located a lit-

tle North of the old one, built during the pastorate of the Rev. C. W. Potter and largely through his instrumentality, was dedicated. This latter edifice was remodelled, somewhat, internally in 1872, and is the house of worship of the church at the present time.

About three hundred and fifty persons have been in membership with the church most of them having joined by baptism on profession of their faith. For the latter ordinance *nature* has furnished a baptistery in the beautiful river flowing by the side of our town.

Sabbath School work has been steadily done. The church has been favored with several "revival" seasons. The people have tried to aid in every good work they were able to. Have contributed often and according to their ability to missions and other charitable enterprises; and have *gone a-begging* but very little.

A SKETCH OF THE METHODIST EPISCOPAL CHURCH.

One of the results of the religious awakening which occurred in 1857, was the formation of a Methodist Class of about twenty members. The revival interest from which this class sprung was confined principally to the part of the town known as The Plains. This was the beginning of the Methodist Episcopal Church. Its congregation worshipped for a time in an old church building formerly occupied by the Baptists.

In the Fall of 1858 movements were made toward building a new church. In November of that year the edifice was commenced, and in June, 1859, it was dedicated, Dr. Cummings of the Wesleyan University preaching the dedication sermon.

Rev. Arza Hill, an active worker in the

revival mentioned above, and a graduate of Wesleyan University, was the first pastor. Among those who have served as pastors for one or two years besides Mr. Hill, are Rev. Messrs. Little, Wagner, Reynolds and A. C. Stevens. During most of the time, since the establishment of the church, the pulpit has been supplied with students from the University at Middletown.

The following is the roll of officers and enlisted men, arranged in alphabetical order.

The first man who enlisted for the war from Cromwell, was Arthur Boardman. See below.

Addis Charles. Musician. Enlisted May 22, 1861. Discharged May 21, 1864.

Addis Walter. Musician. Enlisted Aug. 30th, 1862. Discharged Nov. 11, 1863.

Allison John D. Lieut.-Colonel. Enlisted Oct. 13, 1862. Discharged Sept. 30, 1863.

Allison Robert J. Enlisted Aug 12, 1862. Died of wounds Sept. 9, 1864, received at the battle of Peach Tree Creek.

Barnes Edmund D. Enlisted Sept. 9, 1862. Discharged Sept. 30, 1862.

Belden Lewis. Enlisted Dec. 26, 1863. Died in service.

Black Edward J. Enlisted Aug. 13, 1862. Discharged June 13, 1865.

Blackman Charles. Enlisted Sept 4, 1861. Re-enlisted as veteran March 7, 1864.

Boardman Arthur. Enlisted April 26, 1861. Re-enlisted for three years Aug. 11, 1862 as Veteran Orderly Sergeant. Promoted to 2nd Lieutenant March 22, 1864. Promoted to 1st Lieutenant Jan 7, 1865. Discharged June 13, 1865.

Bogue Enoch. Enlisted May 22, 1861. Discharged May 21, 1864.

Bevins Charles T. Enlisted May 22, 1861. Mustered in again Nov. 18, 1863.

Brunard Martin, V. B. Enlisted Aug. 30, 1862. Discharged Sept. 30, 1863.

Brown Henry B. Enlisted Aug. 30, 1862. Died March 25, 1863.

Bull Law E. Enlisted Sept. 6, 1861. Promoted to Adjutant. Committed suicide Oct. 20, 1862.

Cary Thomas. Enlisted Sept. 10, 1862. Discharged Sept. 30, 1863.

Clark Hiram. Enlisted Aug. 7, 1862.

Clark Walter. Enlisted Sept. 7, 1861. Died of wounds June 21, 1864.

Coe James. Enlisted Sept. 7, 1861. Re-enlisted as veteran Dec. 4, 1863.

Eveland Nelson. Enlisted Sept. 9, 1862. Discharged Sept. 30, 1863.

Fawthrop Joseph. Enlisted Aug. 14, 1862. Discharged Feb. 16, 1863.

Fenn James W. Enlisted May 22, 1861. Discharged May 23, 1864.

Fuller John C. Enlisted Aug. 22, 1862.

Geer Henry S. Enlisted as 1st Sergeant Aug. 12, 1862. Died at Fairfax Station, Va., Jan 17, 1863.

Gilbert Ralph. Enlisted Sept. 6, 1861. Promoted to Lieutenant Dec. 1, 1863.

Griswold Sylvester. Enlisted Sept. 8, 1862. Transferred to V. R. Corps May 8, 1864.

Haling Lewis. Enlisted May 22, 1861. Re-enlisted as veteran Nov. 16, 1863. Commissioned 2nd Lieutenant of Infantry—Colored Regiment.

Hartman Charles. Enlisted Aug. 16, 1862. Discharged Dec. 10, 1862.

Hayes Hiram F. Enlisted Sept. 13, 1861. Re-enlisted as veteran Dec. 22, 1863.

Hellenthall Philip. Enlisted Aug. 12, 1862. Died Oct. 27, 1862.

Hubbard Daniel R. Enlisted as Lieutenant May 22, 1861. Promoted to Captain June 15, 1862.

Hubbard Charles T. Enlisted Aug. 14, 1862. Transferred to Invalid Corps, Jan. 23, 1864.

Hubbard Frederick R. Enlisted March 7, 1862. Discharged.

Hubbard John H. Enlisted Feb. 13, 1862. Re-enlisted as veteran Feb. 16, 1864.

Hubbard Jeremiah Enlisted Aug. 1862. Discharged at the close of the war June 13, 1865.

Hutchinson John I. Enlisted Sergeant Sept. 6, 1861. Promoted to 1st Lieutenant March 1, 1864.

Jones Wells. Enlisted May 22, 1861. Re-enlisted as veteran Nov. 26, 1863.

Knoblock Charles. Enlisted Aug. 12, 1862. Transferred to Invalid Corps May 1, 1864.

Licbler Frank. Enlisted Sept. 9, 1862. Discharged Sept. 30, 1863.

Lincoln Daniel S. Enlisted Sept. 10, 1862. Discharged Sept. 30, 1863.

Minor Charles H. 1st Heavy Artillery.

Moose Joseph. Enlisted Aug. 30, 1862. Discharged Sept. 30, 1863.

Nearing Henry S. Enlisted Sept. 8, 1862. Discharged Sept. 30, 1863.

Osborn James H. Enlisted Dec. 28, 1863.

Paddock Sherman. Enlisted Aug. 12, 1862. Discharged June 13, 1865.

Paddock Luman. Enlisted Aug. 30, 1862. Died July 27, 1863.

Penfield Charles T. Enlisted Aug. 12, 1862. Discharged at the close of the war June 13, 1865.

Palmer George H. Enlisted Aug. 12, 1862. Discharged at the close of the war June 13, 1865.

Ralph James. Enlisted Aug. 22, 1862. Discharged March 17, 1864. Cause, disability.

Ralph Tilla. Enlisted Sept. 15, 1862. Discharged Sept. 30, 1863.

Robinson Stillman. Enlisted Sept. 6, 1862. Discharged Sept. 30, 1863.

Sage Eliha T. Enlisted 1863. Discharged 1 Aug. 1865.

Sage George H. Enlisted Aug. 12, 1862. Discharged at the close of the war June 13, 1865.

Sage John L. Enlisted Sept. 15, 1862. Discharged Sept. 30, 1863.

Sage Newell I. Enlisted Sept. 9, 1862. Discharged June 6, 1863. Cause, disability.

Sage Orrin B. Enlisted Aug. 12, 1862. Discharged at the close of the war July 13th, 1865.

Savage Edward B. 1st Lieutenant. Enlisted Sept. 8, 1862. Discharged Sept. 30, 1863.

Savage William. Enlisted Nov. 20, 1861. Re-enlisted as veteran Jan. 1, 1864.

Shipmaker George B. Enlisted Aug. 12, 1862. Died of wounds May 23, 1863.

Shultz Frank. Enlisted Sept. 13, 1861. Re-enlisted as veteran Dec. 22, 1863.

Simpson Timothy D. Enlisted May 22, 1861. Dropped from the roll of the War Department Sept. 21, 1863.

Southwick Lyman. Enlisted Dec. 3, 1861. Re-enlisted Dec. 19, 1863.

Stevens Henry S. Commissioned Chaplain 14th C. V. Aug. 21, 1862. Resigned Dec. 22, 1863.

Smith John M. Enlisted Nov. 14, 1862. Discharged Sept. 30, '63.

Smith W. F. A. Enlisted Aug. 12, '62. Discharged at the close of the war June 13, '65.

Stickney Wm. S. Enlisted Aug. 12, '62. Discharged March 23, '63. Cause, disability.

Taylor Martin, V. B. Enlisted Aug. 20, '62. Died at New Orleans July 19, '63.

Tracy Frank C. Enlisted Aug. 30, '62. Discharged Sept. 30, '63.

Tryon George F. Enlisted Sept. 9, '62. Discharged Sept. 30, '63.

Waterman Arthur E. Sergeant. Enlisted Sept. 4, '62. Discharged Sept. 30, '63.

Westervelt Isaac H. Enlisted Sept. 6, '61. Promoted to 2d Lieutenant July 9, '63.

Wilcox Charles G. Enlisted Aug. 12, '62. Died in the field of wounds received at Turner's Ferry, Ga., Sept. 1, '64.

Williams Charles, K. Enlisted Feb. 22, '61. Discharged May 21, '64.

Winkle Frank. Enlisted Aug. 12, '62. Discharged at the close of the war, June 13, '65.

Wright Leverett. Enlisted May 22, '61. Dropped from the roll by War Department Dec. 23, '63.

Citizens of this town who enlisted elsewhere and not counted in the requisition of this town.

Baldwin Henry S. Enlisted at Middletown. Died from wounds.

Botell Henry. Enlisted at Hartford.

Clark W. L. Enlisted at Middletown.

Demars Thomas. Enlisted at Middletown. Killed at Antietam.

Kappil Charles.

Knoblock Frederick. Enlisted at Middletown.

Rigby Charles. Substitute for John M. Douglas of Middletown. Killed at Port Hudson.

Shepherd G. Enlisted.

Waterman Charles. Enlisted at Middletown. Died of wounds.

There were several others who went as substitutes for persons drafted whose names do not appear in the above list.

In addition to the above names the town hired twelve men as substitutes to fill the quota of one call without drafting.

The following list comprises the names of the native citizens of Cromwell who have been graduated at college. The facts concerning these persons are largely derived from the appendix to Dr. Field's Centennial Address. The date of baptism is from the Church Records, Vol. I. The children were usually baptized the Sunday following their birth.

Stephen White, grandson of Nathaniel White one of the first settlers, was born at Upper Houses in 1718. About 1720 his family moved to New Haven. He was graduated at Yale in 1736. On the 24th of December, 1740, he was ordained pastor of the first church in Windham, where he lived and gave full proof of his ministry till his death, Jan. 9, 1794, aged 76. Mr. White married Mary Dyer, sister of Eliphalet Dyer, a member of the Revolutionary Congress, and Presiding Judge of the Supreme Court of Connecticut. He had thirteen children, the youngest of whom, Dyer White, Esq., was a lawyer in New Haven, and Judge of Probate.

Daniel Stocking, son of Capt. Joseph Stocking, born in 1727, was graduated at Yale in 1748. He followed teaching, and was so well and widely known in his calling that he received the title of *Master* Stocking. He died Dec. 23, 1800, aged 73.

Joseph Kirby, son of Joseph and Hester Kirby, baptized May 19, 1745, was graduated at Yale in the class of 1765. He was licensed to preach but never became a pastor. He lived in Granville, Mass., and then in Dorset, Vt., where he died in September, 1823, aged 78.

Timothy Jones Gridley, son of Isaac Gridley, baptized Nov. 23, 1788, was graduated in 1808. He studied medicine with Dr. Nathan Smith of Dartmouth College and settled as a physician at Amherst, Mass. He was a successful and eminent practitioner. Dr. Gridley died March 11, 1852, aged 64.

Chauncey Wilcox, born in 1797, was a Yale graduate, class of 1824. After a course of theology at New Haven, he was ordained and installed as pastor at North Greenwich, July 25, 1828. There he labored with great fidelity and success for eighteen years and raised up an infant church of eighteen members, among a scattered population, to more than one hundred. In 1847

Mr. Wilcox engaged in teaching, at which calling he was "highly useful and successful." During this period he resided at Ridgefield, where he died Jan. 31, 1852, at the age of 55.

Thomas Stoughton Savage, M. D. D. D., was a graduate of Yale in 1825; he studied theology in an Episcopal institute near Alexandria, Va., and was ordained as an Episcopal clergyman. For several years he was a missionary at Cape Palmas in Africa. After his return he became rector of a church at Natches and at Post Christian, Miss.; later at Livingstone and Oxford, Ala. He is now rector of a church at Rhinecliff on the Hudson.

William Kirby was born in Cromwell, July 10, 1805; a Yale graduate in the class of 1827; studied theology at Union Theological Seminary in 1829-31; was ordained to the gospel ministry at Guilford, March 22, 1831. He went to Illinois the same year, and was a teacher in Illinois College two years, 1831-33. He afterwards became successively pastor of three churches from 1836-45. In 1845 he became agent of the American Home Missionary Society, and retained that position till his death, Dec. 20, 1851, aged 47.

William Walter Woodworth was born in Cromwell, Oct. 16, 1813; was graduated at Yale in 1838; studied theology at Yale Theological Seminary. He was ordained as pastor of the Congregational Church at Berlin, July 6, 1842. He served this church ten years. From 1852 to 1876, Mr. Woodworth was successively pastor at Waterbury; Mansfield, Ohio; Springfield, Mass.; Plymouth, Mass.; Painesville, Ohio; Belchertown, Mass.; and Grinnell, Iowa. In 1876, Jan. 6, he was installed as pastor of Berlin, his first parish.

George Stocum Folger Savage, D. D., was born in this place June 29, 1817; was graduated at Yale in 1844; ordained at Cromwell, Sept. 28, 1847. He became pastor of a Congregational Church at St.

Charles, Ill., Nov. 5, 1848, where he remained till Jan. 1, 1860. He then became agent of the American Tract Society, (Boston); later was agent for the Congregational Publishing Society, and is now serving as Financial Secretary of the Chicago Theological Seminary, and resides in Chicago, Ill.

William Augustus Meigs Hand is credited to this town. He was born in 1817, the only child of William M. Hand, M. D. He was a graduate of Wesleyan University in the class of 1836. He studied law two years, then turned to theology. He died before entering upon his profession, for which he was especially fitted by his natural and acquired gifts, May 17, 1839.

Josiah Savage was a Yale graduate of 1846. He studied law in New Haven and New York. Removed to California and died at Trinity River, Nov. 1849, aged 25.

Ebenezer White Beckwith was a graduate of Yale 1847. He taught in the South, Granada, Miss. He afterward erected the building now known as Cromwell Hall and established a boarding school. He died at Indianapolis, Ind., Sept. 30, 1865.

Thomas Scranton Hubbard was a graduate of Yale, class of 1849. He went into business; was located at one time in Durham. He is now doing an extensive trade in hardware in Urbana, Ill. He is a prominent active member and officer of the Presbyterian Church and a useful, public-spirited citizen.

Jesse Franklin Forbes born in Hartford, but for several years a resident of this town, was graduated at Amherst in 1874. He studied theology at Union Theological Seminary and was ordained pastor of the Congregational Church in Warren, Mass., in the spring of 1878.

Edwin Horace Forbes was a graduate of Yale Scientific School in 1874. He has taught school at Plymouth and Windsor.

George Fairfield Forbes was a graduate of Amherst in 1875. Since graduation he

has been a teacher in Roxbury Latin School, Boston Highlands.

John Winthrop Wright was an Amherst graduate of 1877. He is now studying medicine in New York.

Russell Stow, a native of this town, spent one year in Yale College, 1798, when he left that institution and studied medicine with Dr. Ebenezer Tracy. He afterwards practiced in Ellisburgh and Adams, Jefferson Co., N. Y., with excellent success.

Robert Hubbard, M. D., of this place, entered Yale College but was compelled to leave on account of ill health. He studied medicine and established himself in Bridgeport, where he has a very extensive practice. He is well known and much respected in Fairfield County. He has once been a candidate for Congress in his district, and was so popular that he ran ahead of the rest of the ticket.

The following were sons of Rev. Edward Eells.

James Eells, Yale 1763, was ordained pastor at Buckingham, August, 1769, and served that church till he died in 1805.

Samuel Eells, Yale, 1765, was ordained pastor at North Branford in 1769, and remained there till his death in April, 1808.

Ozias Eells, Yale, 1779, was ordained pastor at Barkhamsted, Jan. 1787, and continued, like his brothers, pastor of his first church till his death in May, 1813.

There are in college at this date, Dec. 1879, the following young men :

Frank Kirkwood Hallock, class of 1882, Wesleyan.

Watson Lewis Savage, class of 1882, Amherst.

Willis Benton Wright, class of 1881, Sheffield Scientific School, Yale.

To this list of names should be added those of William C. Redfield and William R. Stocking. The names of both these men are cherished with peculiar respect

and reverence by the older citizens of this town.

Prof. Olmsted says of Mr. Redfield, in his address before the American Association for the Advancement of Science. He was born in Middletown, March 26, 1789, and moved to Cromwell at the age of 14. He was a thorough student, and derived much aid from a debating society—"Friendly Association"—which he helped to organize. Tully, a scholarly physician, also greatly assisted him. In 1821 occurred the "great September gale," and in traveling over the region devastated some weeks afterwards, Mr. Redfield saw that while in one section the storm came from the *south-east* a few miles distant the direction was from the *north-west*. The idea flashed upon him that the storm was a "progressive *whirlwind*." This discovery placed him among the philosophers of his time. In 1820 Franklin Kelsey, a townsman, invented a peculiar engine for steamboats; that idea proved a failure, but it suggested to the mind of Mr. Redfield, a *safety barge*, as avoiding the danger of explosions, the passenger boat being towed by the steamboat, and out of that grew the plan of tow boats, now so generally used on the Hudson and other rivers, and for thirty years Mr. Redfield had the superintendence of such a line. In 1829, when railroads had been known in the country for only three years, and while the Erie canal was at the height of its popularity, he issued a pamphlet suggesting a line of railroads connecting the Hudson and the Mississippi rivers, and foretold how wonderfully it would develop that part of our country. He was one of the leaders in building the Harlem, Hudson River and Hartford and New Haven railroads. He was a frequent contributor to scientific journals, and in 1839 received the honorary degree of M. A. from Yale College. His death occurred in the early part of 1857.

I am indebted for the facts in regard to Rev. William R. Stocking to the sermon preached at his funeral in Oroomiah, Persia, July 9, 1854, by Rev. Justin Perkins, D. D. William Redfield Stocking was born in Cromwell, then Upper Middletown, June 24, 1810. He was born the same year the missionary society in whose service he spent his life was established, and used playfully to remark to his missionary brethren, that he was the twin brother of the American Board of Commissioners for Foreign Missions. "Brother, son or missionary of that Board," says Dr. Perkins, "he was an honor and ornament to it in every relation." Some time previous to 1836 Mr. Stocking entered the Academy at Munson, Mass., with the intention of fitting for Yale College. An earnest appeal for helpers sent forth that year by the missionary society, especially for well qualified teachers for the Sandwich Islands, so stirred the soul of the young student that he offered himself as a teacher for that field, and was accepted. But before he was ready to depart, an appeal came from the Nestorian Mission for a superintendent of its educational work. Mr. Stocking was appointed to this work. He sailed with his wife, *nee* Miss Jerusha E. Gilbert of Colchester, to whom he was married in December, 1836, from Boston on the 7th of January, 1837. He reached his field of labor in June of that year, and at once devoted himself with characteristic energy to the mastery of the language of his new home. He entered with zeal into his work. He was an earnest, inspiring and successful teacher. He continued in the educational branch of the mission work till 1841, April 18th, at which time he was ordained to the gospel ministry. In a sermon delivered in Persia by Dr. Justin Perkins, soon after the death of Mr. Stocking, he says he had no superior and probably no equal as a preacher in the mission. In times of revivals and on many great occa-

sions his sermons had a wonderfully subduing, overcoming effect. Mr. Stocking continued to work with untiring devotion and energy till the failure of his health in 1853 compelled him to return to his native land. Instead of regaining health, he declined and died on the 30th of April, 1854, aged 44. Says Dr. Perkins, "Mr. Stocking had accomplished a great work before he left us. Through his faithful labors and his fervent prayers, under the Divine blessing, much people was added unto the Lord." He had a wonderful tact and power to reach, impress and influence the native mind and heart: and that tact and power was not suffered to rest or lie dormant while he had corporeal strength to exercise them." Mrs. Stocking is still living. A son, Rev. William R., is a missionary in the same field as that in which his father labored and did his life work.

THE FRIENDLY ASSOCIATION AND ACADEMY.

These two institutions were in active operation in the early part of this century in this town, and were a healthful means of awakening and developing the mental powers of the young.

They are pleasantly recalled by the older inhabitants. Though every one whose memory goes back to the days when this school and society were in a flourishing condition, speaks of their influence as being in every way helpful and elevating, I have been able to gather but few facts.

As early as 1808, according to Dr. Field in his "Centennial Address and Historical Sketches," a debating society was formed. Two years later, this society was enlarged, or rather another organization was formed upon a broader and more efficient plan, to which the property of the old society was transferred. This was the *Friendly Association*, whose first meeting was held Feb. 20, 1810. The object of this association was to promote "the discussion of ques-

tions on various subjects, the recitation of dialogues and selected pieces, original composition and declamation, together with a permanent library or the use of its members. It has had nearly three hundred members, and a library of about five hundred volumes. This association has had no active existence as a debating society for these many years. So far as I can ascertain the period of this society's greatest activity and usefulness was between 1810 and 1830. Dr. Warren says: When I went to Cromwell, (1838) it had passed into its decline. Mr. W. C. Redfield, Dr. Wm. Tully and others who had been interested in it at first had moved away, and there were few to take their places. The library was still used to some extent, but the books were not of a popular character, and were not much sought for."

About five years ago its constitution was modified so as to enable it to maintain a reading room and library without sustaining regular meetings, as the old constitution required. A few new books were added and a reading room was opened in the second story of the high school building—the old Academy. The books, though modern and entertaining, were too few in number to attract readers. The reading room, though enjoyed by those who frequented it, was closed in a few months for want of funds.

A library and reading room, well stocked and liberally maintained, is a great desideratum for this community, second only to a first class school. The day will come, I believe, when every community possessing the wealth and population of this, will not be without these means of mental nourishment. The value of good reading in promoting culture, breadth and strength of mind, will be appreciated. Does one wish to leave a monument to his name? Does one wish to confer some lasting blessing upon his native place? Does he wish to

start an influence that shall be a perennial source of mental and moral good, outlasting the most enduring monuments of stone and bronze? Let him do something to establish, on a liberal and enduring basis, the educational interests of his home. Here is a grand field for a far-seeing, liberal and public-spirited man.

Since writing the above sketch, I have had the good fortune to obtain a brief history of the Friendly Association, written by the late Horace G. Williams, found among his papers and now in the possession of his sister, Miss Emily C. Williams of Middletown. I am kindly permitted to make use of this history. In addition to what has already been given, I gather the following interesting facts:

The first officers of the society, elected Feb. 20, 1810, were as follows:—President, Rev. Joshua L. Williams; Vice President, Silas Sage; Secretary, William C. Redfield; Treasurer, Allen Butler. Of the early members who were particularly active in establishing and maintaining the Association, the names of Messrs. William C. Redfield, Silas Sage, Joseph Williams, and Martin Ranney may be mentioned.

The purpose, organization and exercises of the association were similar to the debating societies and lyceums which were very common in the towns and villages of New England till within a recent period. In late years periodical literature has met the want which these institutions supplied.

The exercises of the meeting were various. "They consisted of original compositions, recitation of dialogues and selected pieces, reading of choice extracts, translations from the classics and modern languages, reviews of literary publications, the exhibition of natural curiosities and articles of antiquarian interest, and the performance of chemical experiments."

Lecturers were secured at various times. Among those recorded by Mr. Williams are

Dr. Tully, Rev. Mr. Crocker and Dr. Warner of this place; Dr. Charles Woodwood, Isaac Webb, Esq., and Rev. Arthur Granger of Middletown; Prof. A. W. Smith and Prof. Johnston of Wesleyan University; and Rev. D. D. Field, D.D., of Haddam. The subject of Dr. Field's lecture was comprehensive, "The buildings, furniture, food, dress, occupation, amusements, education and religion of our Puritan ancestors."

Between the date of its organization, 1810, and 1850, the date of Mr. Williams' sketch, 802 weekly and monthly meetings were held.

I cannot find any precise date as to the establishment of the Academy. Dr. Field mentions that "a number of gentlemen in 1782, united together in an effort to build a new school house in the centre, and to sustain a teacher summer and winter. It was the purpose to maintain a school of a higher grade than the average district schools of that day. This building, or one that replaced it, stood on the green south of the Baptist Church, and in the rear, west, of the old meeting house—the second church edifice of the Congregational Society. This school never had any fund. It was maintained on what was known as the subscription plan. Those patronizing the school paid their share of the expense.

The teachers employed were generally young men who were pursuing their studies, in college, in preparing for college, or for one of the liberal professions. Dr. Hutchinson, who has been our resident physician for more than twenty-five years, was at one time, about 1820, a teacher in this school. Of those who have been teachers since 1830, ten became ministers of the gospel. One of these, Rev. I. P. Warren, D.D., of Portland, Maine, writes to me as follows: "I was engaged to teach the Academy in the spring of 1838, being then in my Senior year at Yale. I continued there till the fall of 1839, when I returned to New

Haven to study theology. Rev. Mr. Crocker was then President of the Board of Trustees, which consisted of Dea. Isaac Sage, Edward Savage, Esq., Dr. Richard Warner, Israel Russell, and one or two others. The first summer the school numbered about thirty; the winter following, nearly twice as many. An assistant, Miss Comstock of Hartford, was employed during part of that term. My salary was at the rate of \$500 per annum, and was paid by an assessment, pro-rata, upon the pupils in attendance. It was the intent of the school to furnish what was then the highest grade of common education, and also to fit young men for college. Of those who were then intending to enter Yale College, I remember Dr. Geo. S. F. Savage, Josiah Savage, Ebenezer Beckwith, and Dr. Robert Hubbard. A considerable number of the older pupils were refined young ladies and gentlemen. The school had undoubtedly done much to elevate the tastes and manners of the youth, and indeed the general tone of society in the place. I should add too, that it was during all that period most constantly under the influences of the Holy Spirit. The ministry of Rev. Mr. Crocker was an eminently faithful and fruitful one, and few years passed without revivals of greater or less extent. The Principals of the Academy were ministers or candidates for the ministry, and few pupils could have attended the school even for a short time without being brought into personal contact with the Truth."

The old building on the green gave way to the brick structure formerly called "The Academy," now occupied by the high school. This building was erected in 1834, at an expense of \$1,700. No private or select school has been taught for several years. It is now rented by the trustees of the property to the town for the purposes of a high school. The school known as high school really unites the grade of both grammar and high school department, and

has been efficiently taught for several years by Rev. Henry S. Stevens.

VILLAGE IMPROVEMENTS.

Until within two years from present year, 1879, little has been done in a systematic way by the united effort of citizens toward the improvement and adornment of the village. But there have been, at different times, public spirited citizens who have shown an active and useful interest. Of these, Benjamin Wilcox should be mentioned. To him the village is indebted, so I am informed, for the fine avenue of maples on the eastern side of the park just south of Prospect Hill. Dr. Richard Warner, also, showed much interest in public improvements. It was through his interest chiefly that the trees were planted along the river banks beside the highway leading to Middletown. By the efforts of citizens now living, considerable had been done, before there was any organized work. in the way of laying sidewalks and planting trees in front of their own residences.

In the spring of 1877, steps were taken toward the organization of a Village or Town Improvement Society. It is an organization of citizens, having this purpose, as stated in its Constitution, to-wit: "to improve and ornament in every practicable way, the public grounds, streets, highways and other property of the town, by planting trees, fencing and beautifying greens, bettering the roads, attending to drainage and snow paths and doing whatever may render the town more pleasant and attractive as a place of residence. Also to encourage individuals to do for their own grounds what the association attempts for the town generally."

The first officers of the Society were elected June 2d, 1877, to hold office till the Annual Meeting to be called in the the autumn. These officers were as follows: Wm. E. Harlbert, Pres., W. R. McDonald, First vice-Pres.; Russel Frisbie, Second vice-Pres.; J. F. Treat, Sec-

retary; E. S. Coe, Treasurer; and a board of ten, five gentlemen and five ladies, who with the other officers constitute the Executive Committee.

In the autumn of 1877, about three hundred and seventy trees were planted. Since the society began its work more than five hundred trees have been planted. Something has been done toward improving sidewalks and roadways. The work of improving the commons is about to be taken up. The following is the present board of officers chosen Nov. 24th, 1879.

President, W. R. McDonald.

First Vice-President, Russel Frisbie.

Second Vice-President, Dr. Hallock.

Secretary, R. S. Griswold.

Treasurer, E. S. Coe.

Executive Committee.—Geo. Wilcox, M. S. Dudley, Capt. Palmer, Bulkley Edwards, A. N. Pierson, Mrs. Geo. Gilman, Mrs. Wheelock, Mrs. M. H. Smith, Miss Emma Savage, Mrs. H. N. Stocking.

To the list of those who took part in the Revolutionary war the name of William Stone should be added. This makes the number, so far as at present known, thirty-eight.

William Stow was baptized Sept. 29th, 1754. He was the son of Jonathan and Abiah Stow. He had two older brothers, Samuel and Jonathan in the service. I give below two letters, copies of which have been kindly furnished me by Mr. Charles C. Savage of Brooklyn, N. Y., a grand nephew of Mr. Stow. Mr. Stow took part in the battle of Bunker Hill, and the first letter was written soon after that engagement.

I.

ROXBURY, June 23, A. D., 1775.

DEAR PARENTS.

I having an opportunity to write to let you know that I am well and in high spirits as I hope these lines will find you

the same. All those, the scurmage which I wrote to you before the certainty of which, were killed, we cannot tell as yet, but 'tis reported there is about 1,700 of the Regulars, killed and wounded. There was about seventy officers, some colonels. On our side particulars we have not, but it is supposed about sixty or seventy killed and taken prisoners. So no more at present. I remain your loving son till death.

WILLIAM STOW.

Don't forget to send that sealing wax and thread.

II.

July the 2^d, A. D., 1775.

HONORED FATHER AND MOTHER.

I take this opportunity to let you know that through the kind providence of God I am well and in high spirits as I hope these lines will find you. Saturday, the 1st of July, we got fortified upon a hill and placed two twenty-four pounders. They fired twice, the first struck about eight rods from their breastworks, the second went over among their tents. Sunday morning following they began and fired very fast. They fired and sot one house afire. They also threw but hurt no person.

N. B.—The particulars of the captives the regulars took we have had letters from them that they have thirty, amongst them one Colonel. O that we had known how it was with them, for 'tis supposed that all the regulars went out except the guard and the town was obliged to stand sentries, for this we had from Liberty men that came out that night. Some of the town's next neighbors got leave to come. I have nothing to write, only how we have fresh beef three times a week and a pint of milk a day and butter, also chocolate and molasses. We want for nothing. I have a little more to write which was transacted this day. We took a barge with eleven men in it. First we fired upon them and killed four, the rest surrendered up to us.

So I remain your loving son till death shall part us.

WILLIAM STOW.

P. S.—I have received the thread and sealing wax by Edward Eells, Jr.

The following is the summary of a thorough canvass of the town made in Jan. and Feb., 1878, by a Bible distributor under the direction of the Middletown and Vicinity Bible Society, and the superintendence of Rev. W. H. Gilbert, agent of the Am. Bible Society.

Whole number of families,	373
American,	211
Foreign,	162

Foreign distributed as follows :

Irish,	85
German,	51
English,	14
Various,	12
Total population,	1,617
Protestant families,	257
Roman Catholic,	116
Average size of family	4 $\frac{1}{2}$

During the pastorate of Rev. Edward Eells the currency was so variable that his salary was for a time voted annually.

It varied considerably from £60 (\$300) to £640 (\$3,208), and his fire wood, 20 cords. After 1757 was voted in silver, £60.

The following entries by Rev. Mr. Eells in Vol. 1, page 8, of ch. records, shows time of beginning the year in older time and the period of change to the present system.

“My Church Records begins the year with March without double dating any.”

“By an act of parliament regulating of time, appointing the year to begin in Jan. the 1st day, I do^e in my Church Records begin the year 1752 with the first day of January and so continue it in conformity to authority.”

In regard to the names by which this town has been known.

Soon after the first settlement of Middletown, the section north of Little River began to be called "Upper Houses," or vulgarly "Upper Housen." When it was made a separate parish, it was designated in the official documents as "The Second Ecclesiastical Society of Middletown." Frequently in the reports of the Society it is called "North Society." When a Post Office was established, this part of the town was known as "Middletown, Upper Houses." This continued to be the P. O. address until about 1830, when it was shortened to "Upper Middletown." In 1851 this parish was incorporated as a separate town under the name of Cromwell.

A note upon the evidences that slave holding was in practice among the early settlers.

There are frequent traces in the records and some reliable traditions of slaveholding.

The names of slaves appear in the earlier church records, showing that they were baptized and received into full communion.

In a will executed by Mr. Joseph Smith, son of Rev. Joseph Smith, first pastor of this church, Sept. 20, 1768, there is the following bequest. After naming his five sons and giving them his real and personal estate, he says, "I give them equally my negro-man Cloip or Peter. But they or either of them shall not sell him out of the family unless by his own choice, and if he should live to want support more than he can earn by his own labors, he shall be comfortably provided for by my sons at equal expense, if they don't otherwise agree."

Seats in the gallery of the church, south side, were set apart for the use of slaves, and the south-west corner of the old cemetery was assigned as their last resting place.

CROMWELL CEMETERY.

The ground first used as a cemetery was in close proximity to the meeting-house. It was a plot of ground just south of the site of the first church building and south-east of the present residence of Mr. Joseph Edwards. This lot was granted by the town of Middletown. "At a meeting held Jan. 13, 1712-13, the town (Middletown) granted to the inhabitants on the north side of the river (Little), an acre of land between Capt. John Savage's and Samuel Gibson's, their homesteads, for a burying ground; and Capt. Savage, Samuel Gibson and John Warner, Jun., were appointed a committee to lay it out, where it may be most convenient and least prejudiced to outlots." This ground has been enlarged to two acres and was the sole burying ground in the eastern part of the town until 1855, when the present Cemetery Association was organized and the cemetery now occupied—about three-fourths of a mile north of the Old Ground—was opened.

During the present year, 1879, active measures have been taken to put the old cemetery, which had been much neglected and suffered to grow up with weeds and bushes, into order. The town, to which the lot belongs, appropriated one hundred and seventy-five dollars to be expended in improvements. A good work has already been done in clearing the surface of weeds, in righting up the monuments, and where possible, in bringing them into some sort of regularity. The foot stones have been removed, and the mounds above the graves leveled. The plan is to secure a good smooth surface, well-turfed and free from weeds. It is proposed, also, by private subscriptions, to decorate the lot with ornamental trees and shrubbery. Thus what has long been a disfigurement and a disgrace bids fair to become an attractive and a pleasing feature in our landscape.

One of the first inhabitants of this place—tradition says the first—to find a resting

place in this cemetery, was Thomas Ranney. His monument, a browstone slab, has evidently crumbled away considerably. It is only about eighteen inches high. The following inscription is deciphered with difficulty:

No. 1.

Here Lies
The Body Of
Thomas Ranney,
SENR. Lived 97 years. Died June
21st, 1713.

I have copied the following inscriptions from other monuments:

The tablet in the table monument of Rev. Joseph^s Smith, the first pastor of the Congregational church—is lost. At a business meeting of the Congregational church held in November, 1879, it was voted to renew the tablet in Rev. Mr. Smith's monument. The renewed inscription is as follows:

Rev. Joseph Smith, first pastor of the Congregational church, died Sept. 8, 1736, Æ 62.

Inscription renewed 1880.

The monument of his widow which stands beside the table monument, has this inscription:

No. 2.

Here lies interred the remains of Mrs. Esther Smith, the Relict to the Rev. Mr. Joseph Smith, who departed this life, May ye 30th, A. D., 1760. In the 89th year of her age.

No. 3.

This monument is sacred to the memory of the Rev. Edward Eells, Pastor of the Second Church of Christ in Middletown, who departed this life Oct. ye 12th, A. D., 1776, Æ 64, and in the 39th year of his ministry.

Remember those who have spoken unto you the word of God.

No. 4.

In Memory of the
Revd.
Joshua L. Williams
Pastor of the 2d church
in Middletown,
who died

Dec. 29, 1832,
in the 48th year of his age,
and the 24th of his ministry.
Faithful, beloved and much lamented he
departed in peace.

Christ in him was the hope of Glory.

Beside the grave of Mr. Williams stand two monuments evidently marking the graves of his father and mother, who outlived him. They are examples of brevity as regard the inscriptions upon them.

No. 5.

Rev. Joshua Williams
died
Feb. 8, 1836.
Æ 75.

No. 6.

Mary Williams
died May 16, 1838.
Æ 77.

No. 7.

Rev. Zebulon Crocker was born in Willington, March 8, 1802. Graduated at Yale College, 1827. Ordained May 2, 1833. Died Nov. 14, 1847, Æ 45.

Friends who knew his worth have erected this stone.

No. 8.

Sacred to the memory of Amos Sage, son of Captain Nathan and Mrs. Huldah Sage, who died at Port-au-Prince, Jan. 25, 1791, in the 18th year of his age. Much lamented by his Father. Mother, Sister, and friends, he bid fair to make the honest man.

No. 9.

“Here lies interred the body of John Sage, who departed this life Jan. 22, A. D., 1751. In the 83d year of his age.

He left a virtuous and sorrowful widow, with whom he lived 57 years and had fifteen children, twelve of whom married and increased ye family by repeated marriages to the number of twenty-nine, of whom there are fifteen alive. He had one hundred and twenty grand-children, one hundred and five of them now living, forty great-grand-children, thirty seven of them now living, which makes the numerous offspring one hundred and eighty-nine."

This is upon a slate tablet set in a free-stone table monument. Upon a second tablet of slate in the same stone is the following inscription :

"Here lies the body of Mrs. Hannah Sage, once the virtuous consort of Mr. John Sage, who both are covered with this stone, and there has been added to the numerous offspring mentioned above, forty-four by births and marriages, which makes the whole two hundred and thirty-three. She fell asleep September the 28, 1783. In the 85th year of her age."

I am told that none of the descendants of John Sage and his "numerous offspring" reside in town. Also that there are five hundred and five families descended from him scattered through thirty-four states and four territories.

PHYSICIANS IN CROMWELL.

Aaron Roberts; began 1857; moved to Berlin to live with a son in 1783; died 1792, aged 62. He was a surgeon in the Revolution.

Solomon Savage; in practice from 1762 to his death Jan 29, 1783, aged 43.

Daniel Lee; 1784-1787; moved to New London.

Gideon Noble; 1781-1802; moved to South Glastonbury; died 1807.

Titus Morgan; 1802 to Nov. 11, 1811, when he died at 35 years of age.

William M. Hand; 1812-1816; moved to Worthington in Berlin.

William Tulley; practiced for a short

time about 1810, when he moved to Middletown.

David B. Brooks; commenced practice here in 1819; remained one year and removed to New York, where he died in 1830 aged 32.

Sylvester Buckley; 1821-1831; removed to Worthington.

Richard Warner; 1830-1853; died Sept. 29, 1853.

Ira Hutchinson; 1853 to present time.

R. M. Griswold; 1875-6; removed to Plainville.

J. H. Trent; 1876-7; removed to Terryville.

James Conland; 1879.

In the brief account of William C. Redfield, on page 26, I think the fact of his discovering the correct theory of storms is not sufficiently emphasized. It is no more than justice to Mr. Redfield's incisive and inventive mind to claim for him the credit of giving the world the true solution to the meteorological phenomena of our earth. If we know the direction and force of a wind storm when it begins, in about eighty-five or ninety times out of a hundred, we can map out, beforehand, the track of the storm and give a trustworthy announcement of its intensity. Mr. Redfield's simple announcement "every storm is a great whirlwind," gives the key to meteorology. It places Redfield among the world's great discoverers. As early as 1831, in an article published in the American Journal of Commerce, Vol. 20th, he predicts the practical results, of which we are now reaping the benefits. He says: "In the early stages, or indications of storms upon our coast, it would seem that a pretty correct estimate may be formed of the bearing, and probable course of the *heart of the storm*." The italics are Mr. Redfield's. We have adopted a different term and say "storm centre." "This shows," says Mr. Redfield again, "the importance of

particulars in marine reports, specifying the *latitude and longitude, date, time of commencement, direction, duration, and subsequent changes* of such storms as may exhibit either extraordinary violence, or indications of such violence in their immediate vicinity." Mr. Redfield is worthy of lasting memory, as much so as Franklin the discoverer of electricity, or Wells the discoverer of anesthetics. This discovery was the first step which led on to our present system of weather indications among the first items of news which we look for every morning in our daily newspapers.

ADDITIONAL GRADUATES.

Stillman K. Wightman. A graduate of Yale in the class of 1824. He studied law, practiced for a time in the Courts of Middlesex County, then moved to New York. He has been and still is a successful practitioner.

Robert Paddock. A graduate of Union. Studied medicine and moved South to Kentucky, if I am rightly informed.

Benjamin Wilcox. Williams, class of 1841. He was a successful teacher in the West.

Edwin Halsey Cole. A graduate of Wesleyan in 1851. He was born in Chatham in 1827. His father moved to this town during Edwin's boyhood. After graduation Mr. Cole taught school in Amenia, New York; Collinsville and Bristol this State. Owing to failure of health in 1856, he resigned his position as Principal of the High School in Bristol and removed to his father's in West Cromwell, where he died July 16, 1859.

ERRATA.

On page 10, second column, in regard to

the additions attributed to the pastorate of Rev. Mr. Clark, it should be stated that most of the additions by profession were due to a special season of revival interest under the lead of Rev. Erastus Colton and were received into membership by him before Mr. Clark was installed as pastor. Mr. Colton was here only a short time and hardly held the relation of pastor or acting pastor. He labored as an evangelist. This is according to the recollections of those acquainted with all the circumstances.

On page 10, second column, the summary of additions during the pastorates of Rev. Messrs. Hall and Ladd should read as follows:

W. K. HALL'S PASTORATE.	
1864-1865. 1 year.	
By Profession,	11
“ Letter,	1
	—
Total,	12
Average, 12.	
H. O. LADD'S PASTORATE.	
1865-1867. 2 years.	
By Profession,	17
“ Letter,	10
	—
Total,	27
Average, 13.	

On page 16, first column, for William B. Stocking, read William R. On same page and column, for G. S. T. Savage, read G. S. F. On same page, second column, in the clause “the house now occupied by Mr. Stocking on Freestone street,” for Stocking read Stiekney

On page 18, second column for “Bireh School,” used twice, read “*Brick*.”

On page 27, first column, in clause “Miss Jerusha E. Gilbert of Colchester,” for Colchester read Colebrook.

Since the last page was printed the following additional information has been received.

Jonathan Roberts Paddock was born Nov. 19, 1803. He prepared for college with Rev. Joshua L. Williams, of this place, and was graduated in Union College, Schenectady, N. Y. After graduation, he taught school for a time; was a Professor in Worthington College, Ohio. Later he studied medicine and practiced in Ohio and

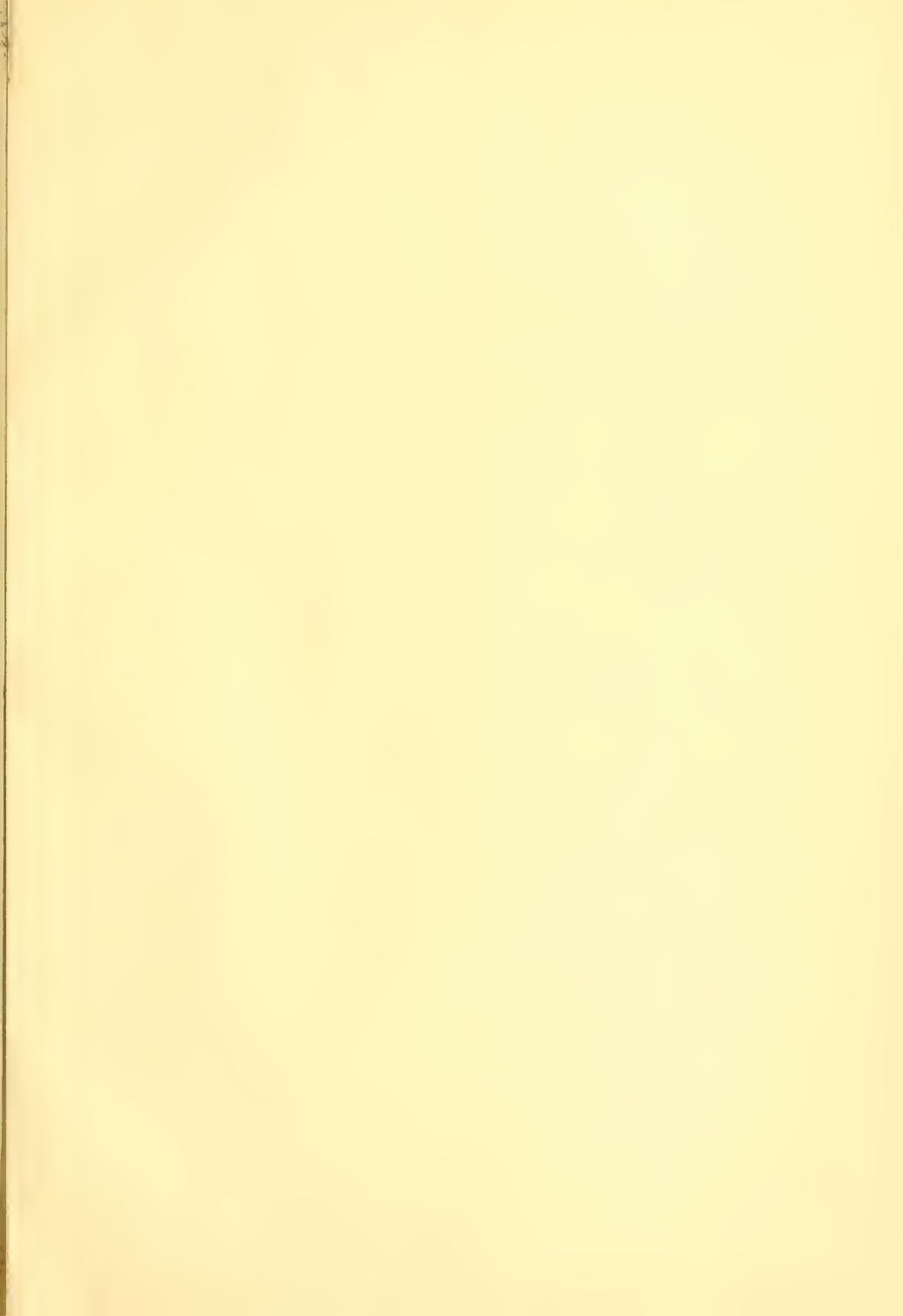
Kentucky. He died June 7th, 1878. (This name should take the place of Robert Paddock.)

On page 30, first column, for J. H. Treat Secretary, read J. H. Trent.

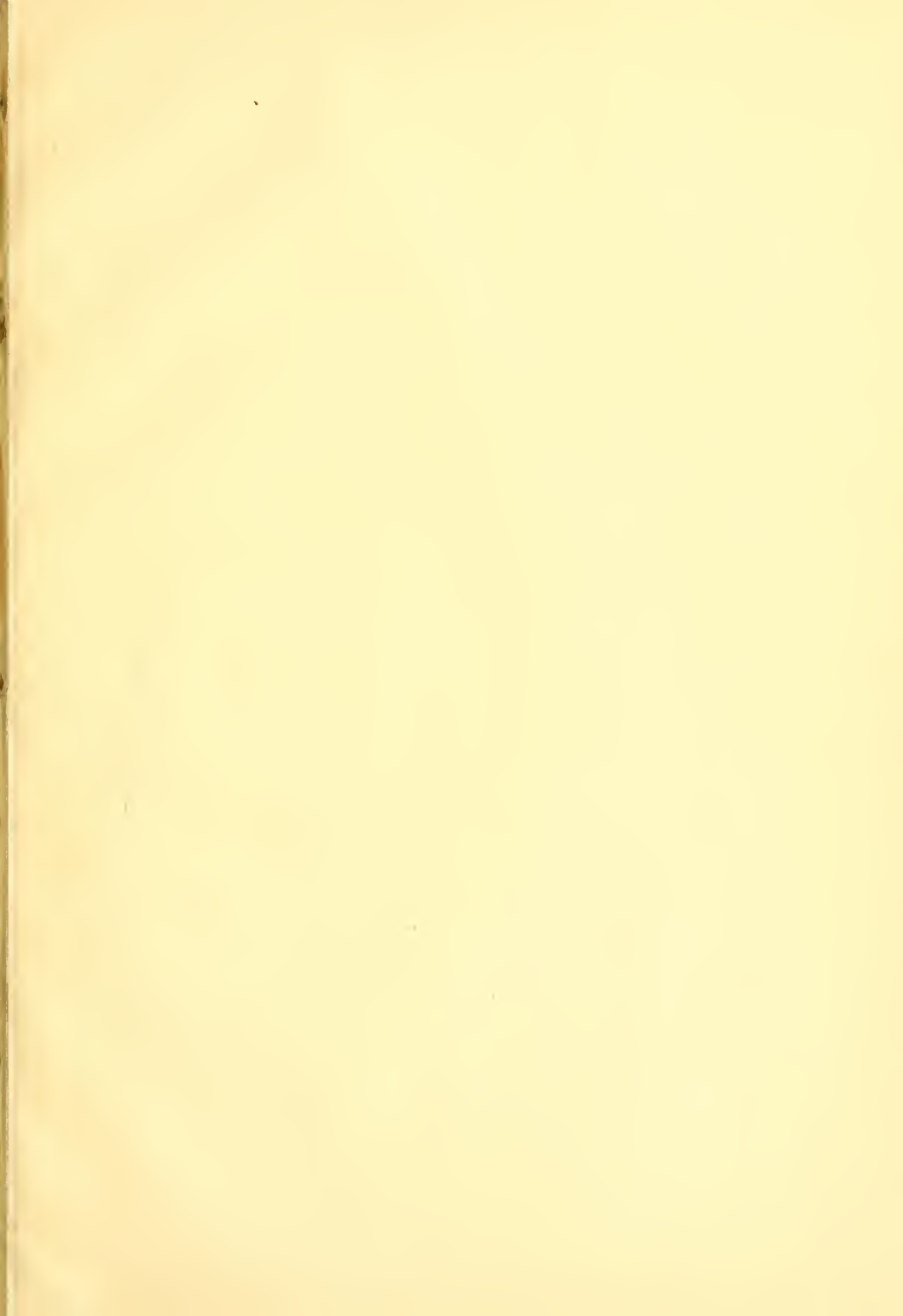
On page 30, second column, for William Stone, read William Stow.

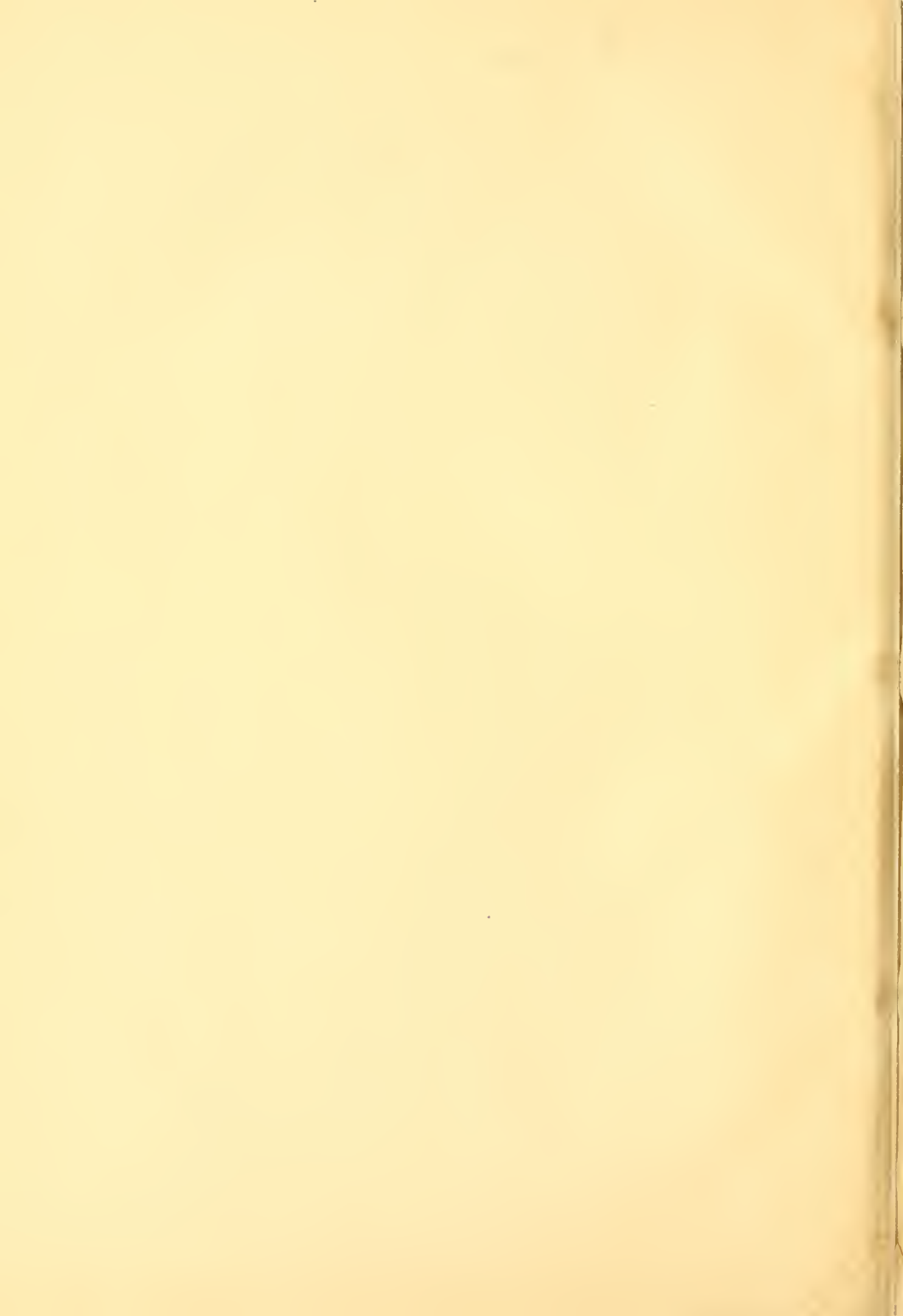
On page 31, first column, at the end of the first sentence in Mr. Stow's first letter omit the words, "the same."

W



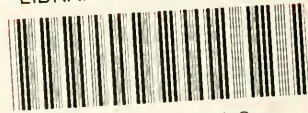








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